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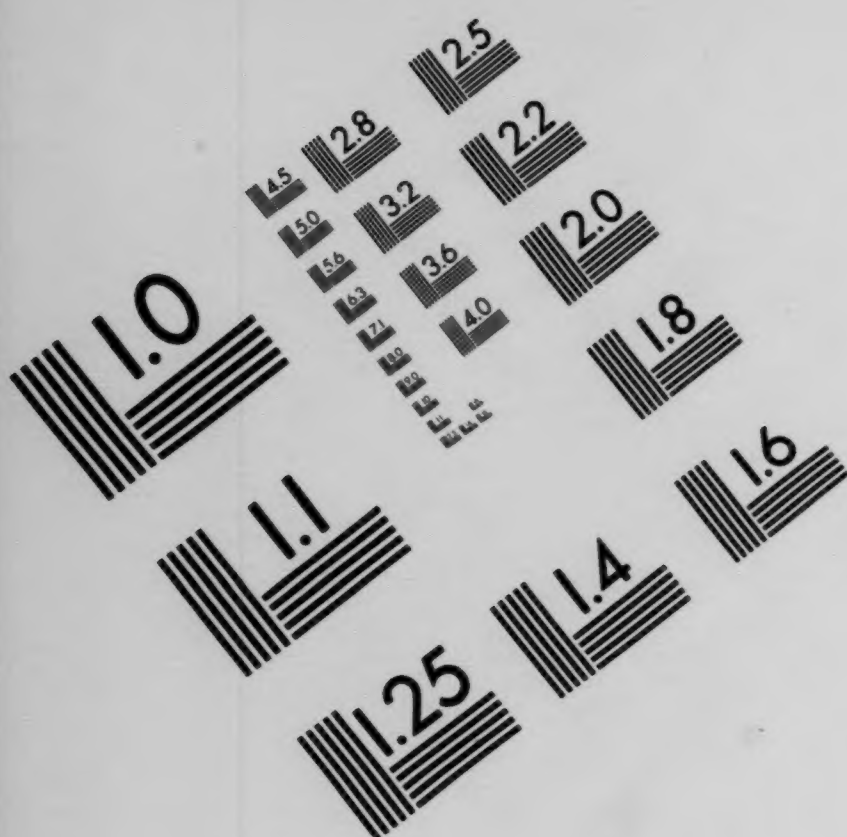
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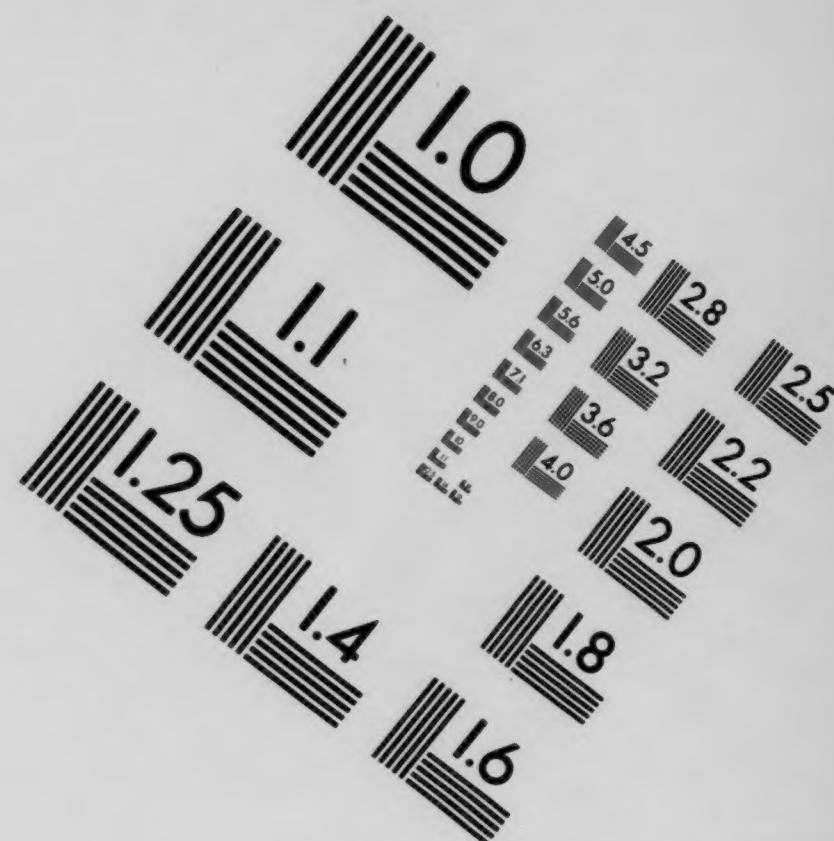
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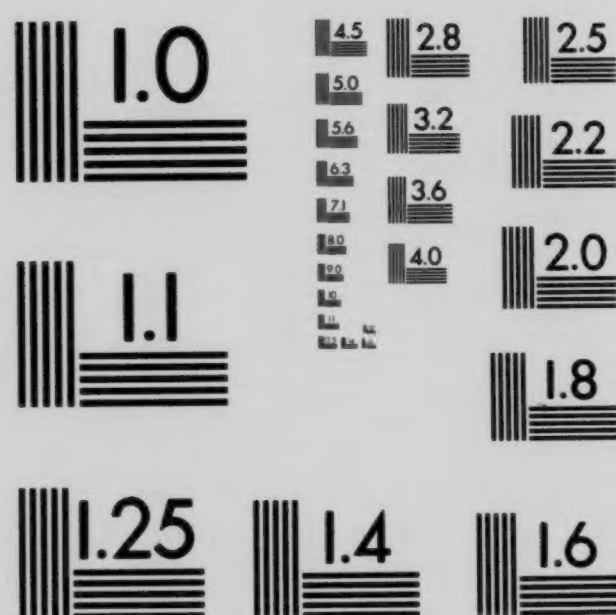
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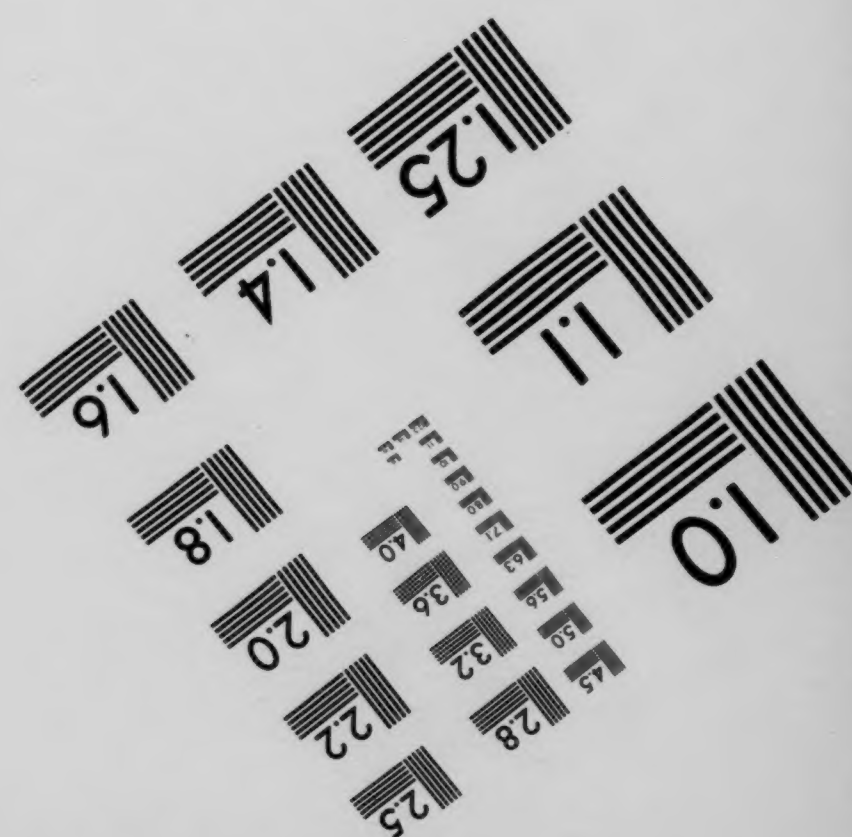
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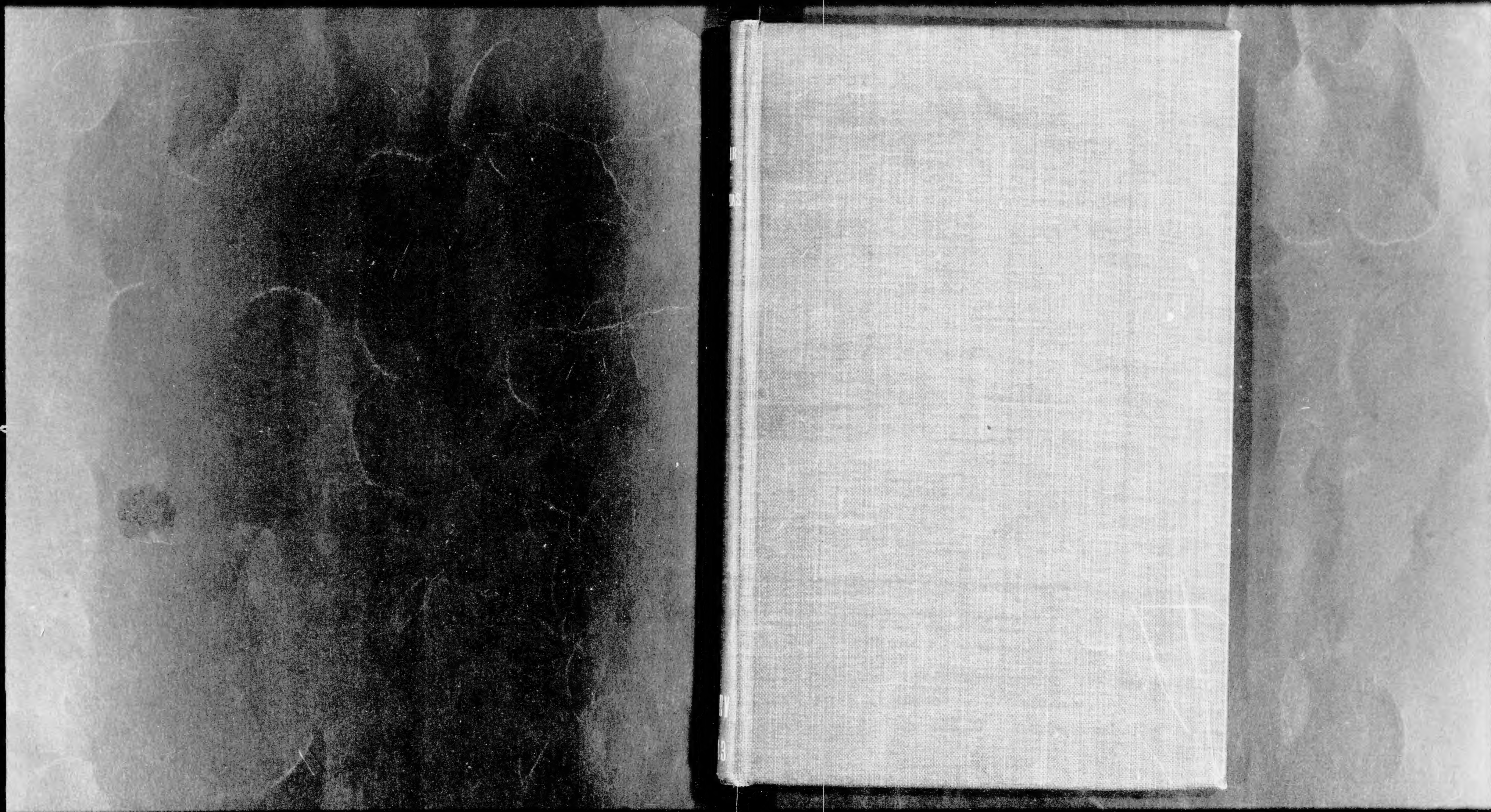


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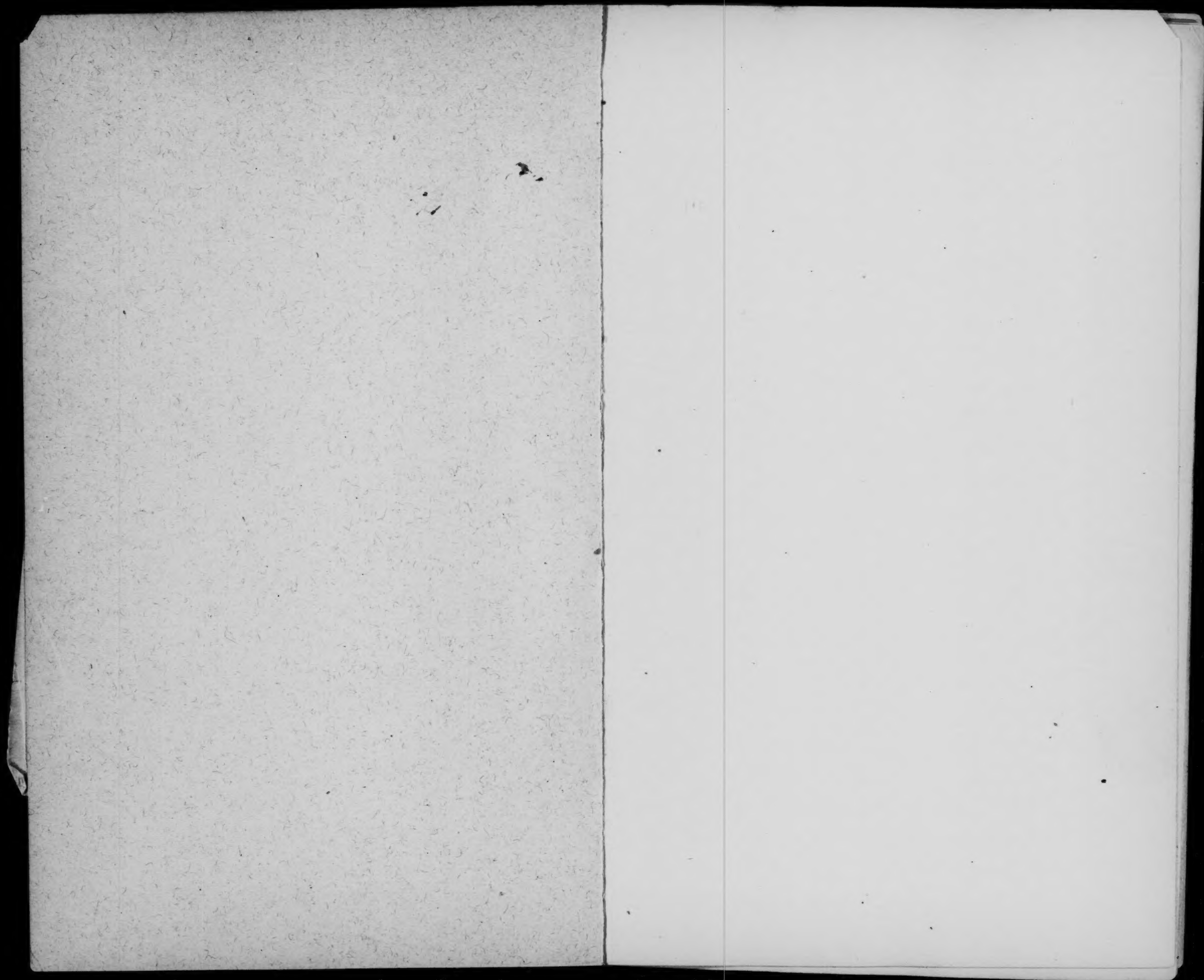


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Homer

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Z. H.

FROM THE TEXT OF LÖWE.

WITH ENGLISH NOTES.

&c. &c.

BY D. B. HICKIE, LL.D.

HEAD MASTER OF ARCHBISHOP SANDYS' GRAMMAR-SCHOOL,
HAWKSHEAD.

CAMBRIDGE: W. P. GRANT.

MDCCCXLIII.

LONDON:
RICHARD WATTS, CROWN COURT, TEMPLE BAR.

CHRONOLOGY

FROM THE TROJAN WAR TO THE DEATH OF HOMER.

B.C.

- 1306 HELEN, the most beautiful woman of her age, sprung from one of the eggs which Leda, the wife of Tyndarus, brought forth, after her amour with Jupiter, metamorphosed into a swan.
- 1299 Thersander, son of Polynices, takes Thebes.
- 1296 The abduction of Helen, in her tenth year, by Theseus, king of Athens, now in his fiftieth.
- 1290 The second abduction of Helen, by Paris, son of Priam.
- 1289 The Greeks, in consequence of this, make preparations for an expedition against Troy.
- 1285 Agamemnon reigns at Argos.
- 1283 Orestes, the son of Agamemnon, born. *Vell. Paterc. I.1.*
- 1282 Tlepolemus, son of Hercules, is created king of Rhodes, the place of his birth.
- 1281 Thersander, king of Thebes, is slain in Mysia.
- 1280 Troy is besieged by the Greeks.
- 1270 Peneleus is slain, and Troy taken and destroyed.—Teucer founds Salamis, in the island of Cyprus.—Agamemnon founds Mycenæ and Tegea, and Pergamus in the island of Crete. He is slain by Ægisthus, who seizes on the kingdom of Mycenæ.
- 1269 Tisamenes, son of Thersander, reigns at Thebes.
- 1263 Orestes, in his twenty-second year, assassinates his mother, Clytemnæstra, together with her paramour Ægisthus, and flies into Arcadia.
- 1262 Orestes is acquitted by the Areopagus.—Neoptolemus, son of Achilles, is slain at Delphi by Orestes.
- 1261 Orestes marries Hermione, the daughter of Menelaus.
- 1245 The third expedition of the Heraclidæ against the Peloponnesus, under Cleodæus, the son of Hyllus.

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- 1210 The fourth expedition of the Heraclidæ, under Aristomachus, the son of Cleodæus.
- 1193 Orestes dies in Arcadia, and is succeeded by his sons, Penthilus and Tisamenus.
- 1190 The Peloponnesus taken by the Heraclidæ, under the command of Aristodemus, Temenus, and Cresphontes, the sons of Aristomachus.—Penthilus and Tisamenus, the sons of Orestes, banished by the Heraclidæ.
- 1178 Aristodemus, king of the Heraclidæ, dies at Sparta.
- 1140 Codrus, son of Melanthus, the seventeenth and last king of Athens, sacrifices his life for the good of his country.
- 1120 Cyme in Æolia founded.
- 1102 The city of Smyrna built.—Homer born. Comp. Borheck, Apparatus ad Herodotum, tom. I. p. 393.

Homer, the most ancient of the Greek Poets, was the father of poetry, as Herodotus was of History, and Hippocrates of Physic. As much as he has celebrated the praises of others, he has been so very modest about himself, that we do not find the least mention of him throughout his poems. Where he was born¹, who were his parents², what age he lived in, and almost every circumstance of his life, remain at this day, in a great measure, if not altogether, unknown. The most formal account we have of his life is that

(1) No less than seven illustrious cities disputed the right of having given birth to the greatest of poets, as appears from the following epigram of Antipater Sidonius:

Ἐπτα πόλεις μάρναντο σοφὴν διὰ ῥίζαν Ὀμήρου
Σμύρνα, Χίος, Κολοφῶν, Ἰθάκη, Πύλος, Ἄργος, Ἀθῆναι.

Eustathius mentions an account of his being born in Egypt, of Damasagoras and Æthra, and brought up by a daughter of Orus, the priest of Isis. Heliodorus also makes him an Egyptian, and names Thebes as the place of his birth. He too allows that a priest was his reputed father; but that his real father, according to the opinion of Ægypt, was Mercury.

(2) Plutarch gives the following account:—A young girl of the island of Io, finding herself pregnant by a Genius, and touched with shame, removed thence to Ægina. Here she fell into the hands of robbers; who took her to Smyrna, and gave her to Mæon the king, who married her for her beauty. Shortly after, while walking on the banks of the river Meles, she was suddenly taken in labour, and expired in giving birth to Homer; who was educated by Mæon, and brought up as his son, till the death of that prince.

which goes under the name of Herodotus; and though it is generally supposed to be spurious, yet, as it is ancient, was made use of by Strabo, and exhibits that idea which the later Greeks, and the Romans in the age of Augustus, entertained of Homer, we will insert an abstract of it here.

Menelippus of Magnesia settled at Cumæ, where he married a daughter of one Homyres, and by her had Critheïs. He and his wife having died, the young girl was left to the care of Cleonax, her father's friend. Through the neglect of her guardian, she suffered herself to be seduced, and became pregnant. Cleonax, however, wishing to conceal this mishap, sent Critheïs to Smyrna. Here, during a festival, she was suddenly delivered of Homer, on the banks of the river Meles. Hence he was called Melesigenes.

At Smyrna she was obliged to spin, to maintain herself and her son: and one Phemius, a schoolmaster, being pleased with her housewifery, took her into his house to spin the wool which he received from his pupils as remuneration for their tuition. Here she conducted herself with so much modesty and discretion, that Phemius married her; and adopted her son, in whom he discovered a wonderful genius, and the best natural disposition. After the death of Phemius and Critheïs, Homer succeeded to his father-in-law's fortune and school; and was admired not only by the inhabitants of Smyrna, but also by strangers, who resorted to that place of trade.

Mentes, a man of wit, very learned, and a lover of poetry, was so charmed with Homer, that he persuaded him to leave his school, and travel with him. Homer, whose mind was then set upon his poem of the Iliad, and thought it of great consequence to see the places he should have occasion to describe, readily embraced the opportunity. During several voyages with Mentes, he carefully noted down every thing he thought worthy of observation. He travelled into Ægypt; whence he brought into Greece the names of their Gods, and the chief ceremonies of their worship. He visited Africa and Spain; and, on his return, touched at Ithaca, where he was much troubled with rheum in his eyes.

Mentes, being in haste to return to Leucadia, his native country, recommended Homer to Mentor, one of the chief men of Ithaca, who took all possible care of him. Here Homer was informed of

many things relating to Ulysses, which he afterwards used, in composing his *Odyssee*.

Mentes, returning to Ithaca, found Homer cured. They embarked together; and, after much time spent in visiting the coast of Peloponnesus and the Islands, they arrived at Colophon; where Homer was again troubled with the same disease in his eyes; which proved so violent, that he is said to have lost his sight³. This misfortune made him resolve to return to Smyrna, where he finished his *Iliad*.

Some time after, his affairs obliged him to go to Cumæ, where he hoped to have found some relief. He stayed by the way, at a place called the New Wall, which was the residence of a colony from Cumæ. There he lodged, in the house of an armourer called Tychyus; and recited some hymns he had composed in honour of the Gods, and his poem of Amphiaras's Expedition against Thebes.

After staying here some time, and being greatly admired, he went to Cumæ; and passing through Larissa, wrote the Epitaph of Midas, king of Phrygia, then newly dead. At Cumæ he was received with extraordinary joy, and his poems highly applauded; but when he proposed to immortalize their town, if they would allow him a pension, he was answered, that there would be no end of maintaining all the *Ὀμῆροι* (*Blind men*); and thence got the name of Homer⁴.

From Cumæ he went to Phocæa, where he recited his verses in their assemblies. Here one Thestorides, a schoolmaster, offered to maintain him, if he would suffer him to transcribe his verses. Homer complying through mere necessity, the schoolmaster privily withdrew to Chios; and there grew rich with Homer's poems, while the poet himself at Phocæa hardly earned a livelihood by repeating them.

(³) The blindness of Homer is shown to be an allegory by Proclus on Plato's Republic, p. 393. of Taylor's Translation. Comp. Taylor's Pausanias, Vol. III. p. 270.

(⁴) Thus Hesychius, among other derivations for the poet's name, deduces it, by metathesis, from *μῆσος*, one who cannot see. Ilgen derives it from *ὁμοῦ*, together, and *ἄρω*, I fit; whence comes *ὁμῶς*, synonymous with *ὁμοειδέειν*: hence *Ὀμῆρος* means a poet who accompanies the lyre with his voice.—M. Girardet deduces it from the Hebrew *omerim*, i.e. *ἔπη*, words; whence the name *epopee*.

Getting at last some intimation of the schoolmaster, he resolved to find him; and landing near the place, he was received by one Glaucus, a shepherd, at whose door he had been attacked by dogs. Glaucus conducted him to his master at Bolissus; who, admiring his knowledge, entrusted him with the education of his children. Here his praise began to get abroad; and the schoolmaster, hearing of him, made his escape.

He removed some time after to Chios, where he set up a school of poetry⁵, gained a competent fortune, married a wife, and had two daughters; one of whom died young; and the other was married to his patron at Bolissus.

Here he composed his *Odyssee*, and inserted the names of those to whom he had been most obliged; as, Mentes, Phemius, Mentor: and resolving to visit Athens, he made honourable mention of that city, to dispose the Athenians to a kind reception of him. But as he went, the ship put in at Samos; where he continued the whole winter, singing at the houses of the great, with a train of boys after him. In the spring, he went on board again, in order to prosecute his journey to Athens; but landing, by the way, at Chios, he fell sick, died, and was buried on the sea-shore.

B.C.

- 1058 Zancle, afterwards called Messene, built by the Sicilians.
- 968 Homer born, according to Velleius Paterculus, I. 1.
- 944 Hesiod flourishes, according to the Oxford Marbles.
- 916 Lycurgus, the celebrated Lawgiver, son of Eunomus and brother of Polydectes, is born at Sparta.
- 907 Homer flourished, according to the Arundelian Marbles.
- 884 Homer and Hesiod flourish, according to Herodotus, II. 53.

In his two celebrated poems, the *Iliad* and the *Odyssee*, Homer has displayed the most consummate knowledge of human nature, and rendered himself immortal by the sublimity, fire, sweetness, and elegance of his poetry. He deserves a greater share of admiration, when we consider that he wrote without a model, and that none of his poetical imitators have been able to surpass, or, perhaps, to equal their great master. If there are any faults found in his

(⁵) The present inhabitants of the island still glory in showing to travellers the seats, where the venerable master and his pupils sat in the hollow of a rock, at the distance of about four miles from the modern capital of the island.

poetry, they are to be attributed to the age in which he lived, and not to him; and we must observe, that the world is indebted to Homer for his happy successor, Virgil.

Though the *Iliad* claims an uncontested superiority over the *Odyssee*, yet the same force, sublimity, and elegance prevail, though divested of its more powerful fire: and Longinus, the most refined of critics, beautifully compares the *Iliad* to the mid-day, and the *Odyssee* to the setting-sun; and observes, that the latter still preserves its original splendour and majesty, though deprived of its meridian heat.

The poetry of Homer was so universally admired, that, in ancient times, every man of learning could repeat with facility numerous passages in the *Iliad* and *Odyssee*. His poems are the composition of a man who travelled and examined with the most critical accuracy whatever deserved notice and claimed attention. Modern travellers are astonished to see the different scenes, which the pen of Homer described about three thousand years ago, still existing in the same unvaried form; and the sailor, who steers his course along the *Ægean*, sees all the promontories and rocks which appeared to Nestor and Menelaus when they returned victorious from the Trojan War.

The ancients had such veneration for Homer, that they not only raised temples and altars to him, but even offered sacrifices, and worshipped him as a God. The inhabitants of Chios celebrated festivals every fifth year in honour of him; and medals were struck, which represented him sitting on a throne, holding the *Iliad* and *Odyssee*. The inhabitants of Cos, one of the *Sporades*, boasted that Homer was buried in their island; and the Cyprians claimed the same honour, and said that he was born of Themisto, a female native of Cyprus.

Alexander the Great was so fond of him, that he generally placed his compositions under his pillow, with his sword; and carefully deposited the *Iliad* in one of the richest and most valuable caskets of Darius; observing, that the most perfect work of human genius ought to be preserved in a box the most valuable and precious in the world.

It is said that Pisistratus⁶, tyrant of Athens, was the first who

(⁶) In the Preface to Gronovius's *Thesaurus Antiq.* V. 5. there is a curious account of the manner in which Pisistratus collected and put together the poems of

collected and arranged the *Iliad* and *Odyssee*⁷, in the manner in which they now appear to us; and that it is to the well-directed pursuits of Lycurgus that we are indebted for their preservation.

Homer has had his enemies; and it is certain that Plato banished his writings from his commonwealth, which some would fix as a blemish upon the memory of the poet. But the true reason why Plato would not suffer the poems of Homer to be in the hands of the subjects of that government, was, because he did not deem the common people to be capable readers of them. They would be apt to pervert the meaning, and have wrong notions of God and religion, by taking his bold and beautiful allegories in a literal sense. Plato frequently declares, that he loves and admires him, as the best, the most pleasant, and the divinest of all poets; and he studiously imitates his figurative and mystical way of writing: and though he forbid his works to be read in public, yet he would never be without them in private. But the most memorable enemy to the merits of Homer, was Zoilus, a snarling critic, who frequented the court of Ptolemy Philadelphus, king of *Ægypt*. This fellow wrote ill-natured notes upon his poems; but received no encouragement from that prince: on the contrary, he became universally hated for his pains, and was at length put, as some say, to a most miserable death.

of Homer. It is taken from an unpublished Commentary of Diomedes Scholasticus on the Grammar of Dionysius the Thracian; and is in substance as follows:—Pisistratus, not being able to find the poems of Homer entire, advertised over all Greece, that whoever brought to him any verses of Homer should receive a certain sum per line: all, who brought them, received the promised reward, even those who brought lines which he had already got from others; and sometimes people brought him verses even of their own, for those of Homer. After having thus made a collection, he employed seventy-two grammarians to put together the verses of Homer in the manner that they thought best, allowing them a handsome recompence. After each had separately arranged the verses as he thought proper, Pisistratus brought them together, and made each show to the whole his own particular work. They having all in a body examined carefully and impartially, gave the preference to Aristarchus and Zenodotus, and determined that the former had succeeded best. They were not deceived by the verses that were not Homer's: these were furnished merely to increase the number of lines, and amount of the reward; but they marked them with an obelisk.

(⁷) Homer wrote also, according to the opinion of some authors, a poem on the expedition of Amphiaraus against Thebes, the Phœcis, Cercopes, Small *Iliad*, *Epicichlides*, *Batrachomyomachia*, and many Hymns to the Gods. Some epigrams, which are still extant, are likewise attributed to him.

The two principal questions, which have been started with respect to Homer, are the following :

1. *Did Homer commit the Iliad and Odyssee to writing ?*
2. *Did he compose these two poems himself ; or, are they not rather to be regarded as made up of various minor poems of different authors, united and formed into one connected whole by some skilful grammarian ?*

1. With regard to the first question : Josephus asserts that Homer *did not commit his poems to writing*, but that they were preserved during many ages by oral tradition. This passage of the Jewish Historian had never been regarded with much attention, being considered as the testimony of an author of too modern a date, until cited by Wood, in his *Essay on the Original Genius and Writings of Homer*. In this work, an attempt is made to prove that writing was not known in the time of Homer. Wood regards as a decisive proof of the fact, which he supports, the circumstance of no mention being made of the art of writing either in the Iliad or the Odyssee, though frequent opportunities occur where the poet might have easily and naturally alluded to it.

To this it may be replied, that two passages occur in the Iliad in which allusion is actually made to marks or characters, and, in the latter of the two, evidently to alphabetic writing. In Iliad H. 175, seqq. the Grecian Chiefs draw lots to ascertain who shall engage in combat with Hector. Each Chief marked his lot, for the purpose of recognising it, when drawn. The lot of Ajax came out first ; and being shewn by the herald to all the Chiefs, was at last claimed by the hero who wrote upon it.

The second passage is, however, decisive, Z. 168, seqq., and relates to the story of Bellerophon. Prætus, it is there said, not wishing to kill Bellerophon, and yet desiring his destruction, sent him into Lycia, to the father-in-law of the former ; and gave him *a folded tablet, in which he had written many things calculated to induce Jobates to effect the destruction of the bearer*. Were the contents of this tablet mere arbitrary symbols, or, in fact, alphabetic characters ? Abandoning even the argument, which might be drawn from the use of the word *γράφας* in the original, enough remains to prove that alphabetic writing is here meant. If the tablet contained symbols merely, why were they many in number ?

One or two certainly would have sufficed. The multiplication of written symbols is only another name for writing.

Again, if symbols were employed by Prætus on this occasion, they must have been very plain and direct, speaking at once to the eye, or else they could not have answered the end for which they were made. If they were thus plain and significant, why entrust them to the hands of Bellerophon himself ? Would he not have immediately perceived the snare laid for him ? But it may be replied, the tablet was *folded*. To this we may rejoin, that the very folding of it must have excited his suspicion ; who would soon have been induced to examine its contents, and, finding the symbols there, would not have been the bearer of the fatal packet. If it contained letters, however, no examination on his part would lead to any discovery ; for these letters were most probably Pelasgic ; Prætus and Jobates being of Pelasgic origin, while Bellerophon was descended from Sisyphus, and of a different race.

But the strongest argument is to be drawn from the use of the term *θυμοφθόρα* in the original. This is commonly rendered "*exitialia*," *deadly things*. Prætus did indeed write *deadly things* ; and yet this is not all, which the term in question implies. According to its very composition, (*θυμός*, *animus*, and *φθείρω*, *corrumpo*,) it has a manifest allusion to the effect produced on the feelings of an individual in rendering him *evil-disposed* and *hostile* towards another. For the truth of this assertion we refer to the writings of Homer himself. Wherever the term *θυμοφθόρος* is used by him, it carries along with it more or less of this peculiar force ; and even when joined by the poet to the word *φάρμακα*, it means *poisons*, which bereave one of the exercise of his understanding, and consequently are *deadly*. Now it certainly would have been impossible for Prætus so to express or arrange his pretended symbols, as to excite hostile feelings against Bellerophon in the breast of Jobates. The conclusion from all which is inevitable ; namely, that alphabetic writing, and no other, is alluded to in this passage.

(⁸) An expression somewhat similar, where it is unquestionable that alphabetic writing is intended, occurs in Ovid, Amor. I. 12. 7.

"Ite hinc, difficiles, funebria signa, tabellæ :
Tuque negaturis cera referta notis."

If alphabetic writing was unknown in the time of Homer, what manner of person must he have been? Certainly something more than human; for, alone and unaided, he composes two poems of about thirty thousand verses, fixes in them the foundations of the language, observes with admirable accuracy the unity of design, and all this by the aid of memory alone. Does not the vast number of historical and religious traditions, of which his poems are the depository, the variety of knowledge of almost every kind which they more or less contain, the rich abundance of thought and imagery which they unfold, and on which every succeeding age has drawn for more than two thousand years—does not all this prove that Homer lived in an enlightened age? And yet, how could that age be an enlightened one, unless acquainted with the use of alphabetic writing? Where is the difficulty, or improbability, of this supposition, when five hundred years before Homer, Cadmus brought letters into Greece?

It may be stated still further, that the Catalogue of Ships, which forms half of the Second Book of the *Iliad*, and in which are named the commanders of more than thirteen hundred vessels, with their genealogies, wives, and children, together with many cities and countries, must, from the very nature of the case, have been reduced to writing, and thus handed down to posterity; and in order to compose it, access must have been had to the written memoirs of families. This same catalogue, moreover, was regarded as an historical document, of such exactness and accuracy, that, according to Aristotle and Eustathius, it was often quoted in controversies respecting the limits and boundaries of states. Surely such deference never would have been paid to it, had it been handed down by oral communication only. To have been regarded as authentic and worthy of reliance, it must have been in writing.—Thus much for the first question⁹.

⁹ (°) Besides Wood, many others have contended on the same side. Wolf, a celebrated German critic, published, in 1794, an edition of Homer, with learned *Prolegomena*, in which he maintains that the *Iliad* and *Odyssey* were not reduced to writing, though he admits that writing was used in Greece before the time of Homer; not, however, in the common affairs of life, until the time of the Olympiads, but only in inscriptions. Of the same opinion was Heyne.

2. The second question is a much more important one: *Did Homer compose the entire of the Iliad and Odyssey?* Perault, and Hedelin (better known under the name of the Abbé d'Aubignac), seem to have been the first who started the question, and maintained the negative. The latter writer, however, pushed the matter to an absurd extreme, in maintaining that such a poet as Homer never existed, and that his name is merely synonymous with *Singer*.

A similar hypothesis, though less exaggerated, was maintained by an Italian critic, Gian-Battista Vico, who borrowed the idea from the learned Bentley. The most powerful advocate, however, for this side of the question, is to be found in Wolf, who endeavours, with rare and singular erudition, in his *Prolegomena*, to prove that the *Iliad* and *Odyssey* should be regarded as two collections of poems by various authors, and that only a part of each belongs to Homer himself. He lays great stress on the improbability of a single poet's ever having conceived the plan of two poems of such great length, when the common mode of reciting poetical productions in those days, namely, by detached portions, must have caused him to foresee that these two poems could never be chanted each from beginning to end at one and the same time. He endeavours likewise to show the impossibility of executing so vast a plan without the aid of writing; but this argument, after what has been advanced above, must be regarded as untenable.

The hypothesis of Wolf, however, relies chiefly for support and confirmation on the discrepancies which the German critic thinks that he discovers between various parts of the *Iliad* and *Odyssey*. He calls in historical facts to the aid of this last position. The poems of Homer, brought into Greece by Lycurgus, were chanted by rhapsodists, who wandered over the face of the land reciting, wherever they stopped, detached portions of these poems; and this species of division had no analogy with that which we at present know. The rhapsodists were accustomed to select certain parts¹⁰, which formed a complete action, and recite these by themselves;

(10) To this circumstance is wholly attributable the dismemberment of the *Iliad* and *Odyssey* in Greece, while complete copies were dispersed through Ionia; whence Hipparchus subsequently procured one, according to Plato, Hipparch. p. 228. B.

as, for example, *The Pestilence of the Grecian Camp*, *The Dream of Agamemnon*, &c. Under the Pisistratidæ, all these scattered fragments were collected together, and united into two great poems. Such at least is the assertion of Cicero; though P. Knight remarks that Herodotus and Thucydides, Plato and Aristotle, who have so often spoken of Homer, as well as Pisistratus and his sons, are entirely silent on this head. It is maintained, moreover, that from time to time these poems were retouched, arranged, added to, and continued, by the Diasceunstæ, who obtained their name from their employment; and that it was finally to the care of the Alexandrian grammarians, in the third and fourth centuries before Christ, that the poems in question owed the form which they at present possess. Such is a brief outline of the theory of Wolf.

He is opposed, however, by numerous authorities, both ancient and modern, and in particular by the well-known remark of Aristotle, that the *Iliad* and *Odyssey* are complete models of unity of design, as far as this could have been effected. The chief opponent of Wolf has been the Baron de Sainte-Croix. According to this writer, if there were the least foundation for the hypothesis of Wolf, we should certainly not find Lycurgus, Pisistratus, and his son Hipparchus, ascribing entire poems to Homer, when others had been the authors of them. They were undoubtedly better qualified to judge of these matters than even the most sagacious critic of modern times; and supposing, after all, that they were deceived, is it likely that Aristotle, Crates, Aristophanes, Aristarchus, Longinus—in a word, the most celebrated critics of antiquity—would fall into the same error? How could the *Iliad* have been written by many hands, and yet the unity of the whole poem be so admirably preserved? and what must have been the fertility of talent in that early age, when many poets could be found to bear each his part in the composition of a work, which has baffled the imitation, as much as it has excited the admiration and surprise, of every succeeding age?

If we reject, however, the hypothesis of Wolf, another remains, which carries with it a more plausible appearance. Eustathius informs us, that as early as the time of Aristophanes of Byzantium, doubts existed as to the authenticity of the last book of the *Odyssey* and a part of the preceding one. This grammarian believed that the *Odyssey* ended with ψ .296, and that all which followed was

by a strange hand. His reason undoubtedly was, because this last appeared unworthy of the poet. Thus some good MSS. have a mark at this part of the poem, indicating that what follows does not belong to the *Odyssey*. It must be confessed that there are very strong grounds for admitting this hypothesis. The fable of the *Odyssey* ends, in fact, at the moment when Ulysses regains possession of his palace and wife, and enjoys repose from his labours. The verses which precede the 296th terminate the poem, moreover, by one of those melancholy reflections, which, in the opinion of critics, ought to be found at the end of epopees, in order to leave in the breast of the reader a feeling of sadness.

But of all hypotheses, the boldest is that of Briant. M. Le Chevalier having published his *Researches on the situation of Ancient Troy, and on the Scenes of the Iliad*, the learned English scholar favoured the world with his *Essay concerning the War of Troy, and the Expedition of the Grecians, described by Homer*, in which he maintained the singular theory that Troy never existed, and that the expedition of the Greeks against that city is a mere fable. This hypothesis has fallen into well-merited oblivion.

The system of Wolf, already shaken by the arguments of Sainte-Croix, has found still more formidable antagonists in Payne Knight, and Granville Penn. The former, in his learned *Prolegomena to Homer*, appears to have set the question entirely at rest. The other undertakes to establish the unity of design in the *Iliad*, a ground which even Knight himself had abandoned as untenable. The reader is referred to his *Examination of the Primary Argument of the Iliad*, in which he will find, ably maintained, that the poem is to be taken as a whole, and that its primary and governing argument is *the sure and irresistible power of the Divine Will, exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy*.

ΟΔΥΣΣΕΙΑΣ

ΠΑΨΩΙΔΙΑ Ζ.



ARGUMENT.

Ulysses, having left the Island of Calypso, is overtaken by a storm, and shipwrecked. Leucothea, a Sea-goddess, assists him; and, after innumerable perils, he gets ashore on Phæacia, where a river empties itself into the sea. Here he takes shelter in a wood; and shortly after is lulled into a pleasing sleep by Minerva. The Goddess then, appearing, in a dream, to Nausicaa, daughter of Alcinous king of Phæacia, commands her to descend to the river, and wash the robes of state, preparatory to her nuptials. Nausicaa goes with her handmaids to the river; where, after the garments have been washed, and spread on a bank, they amuse themselves in play. Their voices awake Ulysses, who coming out of the wood, and addressing himself to the princess, is by her relieved and clothed, and receives directions in what manner to apply to the king and queen.

ΟΔΥΣΣΕΙΑΣ Ζ.

ΟΔΥΣΣΕΩΣ ΑΦΙΞΙΣ ΕΙΣ ΦΑΙΑΚΑΣ.

"Ως ὁ μὲν ἔνθα καθεύδε πολύτλας δῖος Ὀδυσσεύς,
 Ὑπνῷ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
 Βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε·
 Οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
 Ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορέοντων,
 Οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.
 Ἐνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,

1. "Ως ὁ μὲν. "Ως with an acute accent is equivalent to οὕτως. Comp. vs. 20.—Καθεύδε. *Slept*. Eustathius on Iliad A. 611. makes a distinction between καθεύδειν and ὑπνοῦν, saying the former signifies merely *to lie down* with a desire of sleeping.

2. Ἀρημένος. *Weighed down, oppressed*. "Somno gravatum," Virgil, *Æn.* VI. 520. This participle seems to be an abbreviated form of βεβαρμένος. Gaza explains it by βεβλαμένος.—Αὐτὰρ Ἀθήνη. *Then Minerva accordingly, &c.* The poetical particle αὐτὰρ, in prose ἀτάρ, signifies primarily *after*; hence, *then, presently*. It sometimes has an adversative force, *but, yet, &c.* It always begins a sentence, and is often followed by ἔπειτα, both signifying *after that, hereupon*. We also find αὐτὰρ ἐπειδὴ, *but as*; αὐτὰρ ἐπεὶ, *but when*. See Buttmann's *Lexilogus* in v.

3. Βῆ ῥ' ἐς Φ. The poetical particle ῥα does not differ from ἄρα either in its origin, or its power, or its use. Comp. vs. 21. While Ulysses slept, Minerva proceeded to the

city of the Phæacians, who anciently inhabited Hyperia, which was either an island near the eastern shore of Sicily, or a part of Sicily itself, as Eustathius supposes. Cluverius identifies it with Melita.—Φαιήκων. Scheria, the island inhabited by the Phæacians, is that now called Corfu. Comp. vs. 8.

4. Εὐρυχόρῳ. *Spacious*; an usual epithet of large cities, affording ample room for choral dances and other assemblies.

5. Ἀγχοῦ Κυκλώπων. The Cyclops inhabited the southern part of Sicily.

6. Οἳ σφεας σινέσκοντο. It would appear from this that the Phæacians had been compelled to remove from their ancient settlement by the injury and oppression of the Cyclops.

7. Ἀναστήσας. The verb ἀνιστάναι properly signifies *to transport* from one settlement to another. Hence, in the historians, *to extirpate* the inhabitants, either by leading them away as captives, or selling them as slaves — *to depopulate*. Scholiast: ἀνακομίσας, ἀποικίαν στείλόμενος.

ΟΔΥΣΣΕΙΑΣ Ζ.

3

Εἶσεν δ' ἐν Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφηστάων·
 Ἀμφὶ δὲ τείχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
 Καὶ ἵηους ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας.
 Ἀλλ' ὁ μὲν ἤδη Κηρὶ δαμείς Ἀϊδόσδε βεβήκει·
 Ἀλκίνοος δὲ τότ' ἦρχε, θεῶν ἀπο μήδεα εἰδώς.
 Τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
 Νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα.
 Βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἐνὶ κούρῃ
 Κοιμᾶτ', ἀθανάτησι φυὴν καὶ εἶδος ὁμοίῃ,
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
 Παρ δὲ δὺ' ἀμφίπολοι, Χαρίτων ἀπο κάλλος ἔχουσαι,
 Σταθμοῖιν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.

8. Σχερίῃ. Keightley, *Mythol.* p. 253. considers the Phæacians and their island altogether imaginary.—Ἀλφηστάων. Man is called ἀλφηστής to distinguish him from all other animals, for to him alone are attributed the invention and discovery of the arts and sciences.

9. Τείχος ἔλασσε. *Extended — carried a wall, &c.* The Scholiast erroneously considers this a metaphor from *drawing out iron*. Spondanus observes, that this and the following verse comprehend every requisite for founding and rendering a city habitable.

11. Κηρί. Κῆρ is a personification of violent death. It is used by Homer in the singular and plural both as a proper and common substantive, but more frequently as the former. When a common substantive, it seems to be equivalent to *fate*.—Ἀϊδός δε. For εἰς αἴδος δόμον. Ἀἴδος is an epic genitive.

12. Θεῶν ἀπο. For ἀπὸ Θεῶν, by anastrophe. Comp. vs. 15. 18. Matth. Gr. Gr. §. 32. 7.

13. Τοῦ μὲν ἔβη. *To his palace went, &c.* — Γλαυκῶπις. *Fierce-eyed*.

This is usually rendered *blue-eyed*. P. Knight translates it *keen-eyed, quick-sighted*. It seems to be derived from γλαύσσειν, *to look earnestly*. In Iliad Y. 172. γλαυκιάειν, *to glare fiercely*, is applied to a lion darting upon its prey.

15. Βῆ δ' ἴμεν. *She proceeded to go, &c.* ἴμεν is a poetical form for ἰέναι. Comp. Iliad A. 170. Matth. Gr. Gr. §. 219. 5.—ᾧ ἐνὶ. Comp. vs. 12. 18.

16. Φυὴν καὶ εἶδος. *In symmetry of stature and of mien*.

18. Χαρίτων ἀπο. Comp. vs. 12. Loëwe greatly admires the beauty of this description. The Charites, or Graces, are spoken of by Homer in the plural, and their number is indefinite: but Hesiod has reduced them to three. They are the bestowers of all grace and beauty both to persons and things. They are the attendants of Venus, for whom they wove a beautiful robe. Comp. Iliad E. 338.

19. Σταθμοῖιν ἐκάτερθε. Eustathius: ὁ ἐστὶν ἐκατέρωθεν τῶν παρασταδῶν. In the genitive and dative dual of the second declension, the epic poets insert an ι; thus, ἵπποισιν,

Ἦ δ' ἀνέμου ὡς πνοιὴ ἐπέσσυτο δέμνια κούρης· 20
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,
 Εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,
 Ἦ οἱ ὁμηλικὴ μὲν ἔην, κεχάριστο δὲ θυμῷ.
 Τῇ μιν εἰσαμένη προσέφη γλαυκῶπις Ἀθήνη·
 Ναυσικάα, τί νύ σ' ὦδε μεθήμονα γείνατο μήτηρ! 25
 Εἴματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα·
 Σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρὴ καλὰ μὲν αὐτὴν
 ἔννυσθαι, τὰ δὲ τοῖσι παρασχεῖν, οἳ κέ σ' ἄγωνται.

ῶμοιιν, σταθοῖιν. The original form was probably οῖν. Comp. Matth. Gr. Gr. §. 69. 4.—Ἐπέκειντο, i.e. *κεκλεισμένοι ἦσαν*.

20. Ἀνέμου ὡς πνοιή. That is, without noise, lest the sleeping princess should be disturbed. Ὡς without an accent signifies *as, like*. Comp. vs. 1. — Ἐπέσσυτο δέμνια. *Approached the couch* of Nausicaa. Homer always uses δέμνια in the plural.

21. Στῇ δ' ἄρ' ὑπέρ. Ἄρ' for ἄρα. The conjunction ἄρα frequently drops the final vowel, even before a consonant, in the epic and Doric language. The primary meaning of ἄρα, or ἄρ', is *therefore*; whence various other meanings, according to its situation and connexion: *then, consequently, accordingly, in the mean time, afterwards, at length; indeed, truly, perhaps; agreeably to nature, reason, or good manners*. Compare Viger, VIII. 4. and Buttmann, Gr. Gr. §. 149. "Devolat, et supra caput astitit," Virgil, *Æn.* IV. 701.

22. Ναυσικλειτοῖο. Dymas, one of the Phæacian nobles, is called ναυσικλειτός, on account of his great skill in naval affairs. Some persons in the time of Eustathius used to write this word separately, ναυσὶ κλειτός; which practice he disapproves.

24. Τῇ μιν εἰσαμένη. Some read τῇ

μὲν, &c., but without necessity; for μιν is the object of προσέφη: *likening herself to the daughter of Dymas, she addressed her*, i.e. Nausicaa.

25. Τί νύ σ' ὦδε. *Why ever has your mother brought you forth so negligent?* The particle νύ, or νυν, is a poetical enclitic. The latter is used by the Ionic writers. It appears to signify *now, at once, wherefore, therefore, then, truly*. In many passages it is difficult to assign a meaning to it; and Eustathius regards it as a mere expletive. Demetrius Phalereus, however, remarks, that such particles are not to be employed like the chippings and rubbish of masons, merely to fill up spaces. The particles νύ and δὴ have a kindred similarity to each other in interrogations, τί δὴ; τί νύ; and indicate an eagerness and impatience in the questions.

27. Ἴνα χρὴ. The particle ἵνα is often used in the signification of the Latin "*ubi, when*." Comp. Sophocl. *Œd.* Col. 621. Matth. Gr. Gr. §. 620. — Καλὰ μὲν αὐτήν. The verb ἔννυσθαι, like other verbs signifying *to put on*, and *to put off*, is construed in the active voice with two accusatives. Comp. Matth. Gr. Gr. §. 418. g.

28. Τὰ δὲ τοῖσι. Eustathius observes, that it was usual for the bride

Ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει 30
 Ἐσθλή· χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ.
 Ἀλλ' ἴομεν πλυνέουσαι ἅμ' ἡοὶ φαινομένηφιν·
 Καὶ τοι ἐγὼ συνέριθος ἅμ' ἔψομαι, ὅφρα τάχιστα
 Ἐντύνεαι· ἐπεὶ οὗτοι ἔτι δὴν παρθένος ἔσσεαι.
 Ἦδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
 Πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35
 Ἀλλ' ἄγ', ἐπότηρνον πατέρα κλυτὸν ἠῶθι πρό,
 Ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, ἥ κεν ἄγησιν
 Ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
 Καὶ δέ σοι ὦδ' αὐτῇ πολὺ κάλλιον, ἢ ἐπὶ πόδεςσιν
 Ἐρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόλῃος. 40
 Ἦ μὲν ἄρ' ὡς εἰποῦς' ἀπέβη γλαυκῶπις Ἀθήνη
 Οὐλύμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ

to give changes of dress to the friends of the bridegroom, at the celebration of a marriage.—Οἳ κέ σ' ἄγωνται. *Who will conduct you to the nuptials*. The particle κε, or κεν, is put poetically for ἄν.

29. Ἐκ γάρ τοι. *For from these truly a good report, &c.* "A just applause the *cares* of dress impart." Broome. The particles γάρ τοι scarcely differ from γάρ δὴ: they vouch for a reason given: *believe me, depend upon it, truly*. Comp. Aristoph. *Vesp.* 601. — Ἀνθρώπους ἀναβαίνει. "*Per ora virum vagatur*."

31. Ἰομεν. Ion. for ἴομεν. This passage has not escaped the raillery of the critics. Homer, they say, brings Minerva down from heaven only to advise Nausicaa to wash her clothes. It has been objected also, that an unbecoming employment is assigned to the princess. Eustathius answers the former objection, by remarking that the object of Minerva's descent was to bring about the safety

of Ulysses: and Pope defends the poet against the latter by appealing to the manners and customs of remote antiquity.—Πλυνέουσαι. Πλύνειν properly signifies *to wash garments*; νίπτειν, *to wash the hands, feet, &c.* — Φαινομένηφιν. The Ionic dialect adds the particle φιν, or φιν, to genitives and datives.

32. Συνέριθος. *An assistant*, from ἐρέθω, ἐρέσσω. Some, deriving it from ἔριον, think the original meaning to be *a helper in spinning*.

33. Ἔσσεαι. A spondee. Comp. Matth. Gr. Gr. §. 56.

35. Ὅθι τοι γένος. *Whence truly you have your own race also*. Ἔστι, like the Latin *est*, in the signification of *to have*, takes a dative of the possessor.

36. Ἡῶθι πρό. *Before the dawn*.

37. Ἐφοπλίσαι. Comp. vs. 57.

40. Πολλὸν γάρ. *For the washing places are far distant from the city*.—Ἀπὸ πλυνοῖ εἰσι. Tmesis.

42. Οὐλύμπόνδε. Olympus is a

Ἐμμεναι· οὐτ' ἀνέμοισι τινάσσεται, οὔτε ποτ' ὄμβρῳ
 Δεύεται, οὔτε χιῶν ἐπιπίλνεται· ἀλλὰ μάλ' αἶθρη
 Πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη·
 Τῷ ἐνὶ τέρπονται μάκαρες θεοὶ ἡματα πάντα.
 Ἐνθ' ἀπέβη Γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.
 Αὐτίκα δ' Ἡὼς ἦλθεν εὐθρονος, ἥ μιν ἔγειρεν
 Ναυσικάαν εὐπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον.
 Βῆ δ' ἵμεναι κατὰ δώμαθ', ἵν' ἀγγεῖλειε τοκεῦσιν,
 Πατρὶ φίλῳ καὶ μητρὶ· κιχήσατο δ' ἔνδον ἑόντας.
 Ἡ μὲν ἐπ' ἐσχάρῃ ἦστο, σὺν ἀμφιπόλοισι γυναιξίν,
 Ἥλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε

high mountain on the borders of Thessaly, the top of which was anciently believed to be above the region of the clouds, and therefore feigned to be the seat of the Gods.

—Ἐδος ἀσφαλές. *The firm habitation.* Ὁ δὲ χάλκεος ἀσφαλές αἰεὶ ἔδος Μένει οὐρανός, Pindar, Nem. VI. 6. Comp. Lucr. III. 18.

43. Τινάσσεται. Meaning Olympus.

44. Αἶθρη. *The pure region of air, the unclouded heaven.*

45. Πέπταται. By syncope for πεπέταται, is expanded.—Ἀνέφελος. The first syllable is necessarily made long; so in ἀκάματος, ἀθάνατος, &c. so also in Latin, *Italiam, Priamides*, &c. Comp. Porson, Eurip. Med. 139. Blomf. Æschyl. Pers. 81. and Spitzner de Versu Hom. p. 73.—Ἐπιδέδρομεν. Aristotle de Mundo, c. 6. reads ἀναδέδρομεν.

46. Τῷ ἐνὶ. For ἐν τῷ Ὀλύμπῳ. Comp. vs. 12. 18.

48. Ἡ μιν ἔγειρεν. Homer often, together with the pronoun, adds the substantive to which it refers. The same idiom is used with regard to the article also, as a demonstrative pronoun. Comp. Matth. Gr. Gr. §. 469. 10. §. 263. obs.

50. Βῆ δ' ἵμεναι. For βῆ δ' ἵεναι. Comp. vs. 15. Matth. Gr. Gr. §. 219. 5.

52. Ἐπ' ἐσχάρῃ. *By the fire.* Ἐσχάρα was a portable stove; hence a hearth, or any place where fire burns. It also signifies an altar, on which sacrifices were offered to heroes, and which was placed near to the ground, and only one step high. Comp. Scholiast on Eurip. Phœn. 291. and Koppen on Iliad K. 418.

53. Ἥλάκατα. *The wool on the ἡλακάτη, or distaff; or the threads spun from the distaff.* Comp. vs. 491. This word is used only in the plural.—Ἀλιπόρφυρα. *Sea-purple, i.e. dark purple, the violacea purpura of the Romans.* Comp. Pliny, N. H. IX. 63. Virgil, Georg. IV. 275. Anacreon, VIII. 2. and Voss on Virgil, Georg. IV. 373. This is another image of ancient life. We see a queen amidst her attendants at work at the dawn of day. This is a practice as contrary to the manners of our age, as the other of washing the robes, vs. 31.—Τῷ δὲ θύραζε. *But him she met going out of doors to council, in the midst of the illustrious princes, &c.* Comp. Matth. Gr. Gr. §. 383.

Ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
 Ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.
 Ἡ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπεν
 Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην
 Ὑψηλὴν, εὐκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
 Ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κείται;
 Καὶ δέ σοι αὐτῷ ἔοικε, μετὰ πρώτοισιν ἑόντα
 Βουλᾶς βουλευεῖν καθαρὰ χροὶ εἵματ' ἔχοντα.
 Πέντε δέ τοι φίλοι υἱες ἐνὶ μεγάροις γεγάασιν,
 Οἱ δὲ ὀπιόντες, τρεῖς δ' ἠῖθεοι θαλέθοντες·
 Οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἵματ' ἔχοντες
 Ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.
 Ὡς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι

54. Μετὰ κλειτοῦς. Μετὰ with an accusative, especially in Homer, signifies among several, with plural or collective words, both when motion and rest are expressed. Comp. Iliad B. 143. Δ. 70. I. 54. Matth. Gr. Gr. §. 587. c.

57. Οὐκ ἂν δὴ μοι. *Wouldst thou not now prepare for me, &c.* An inclination, the indulgence of which depends on circumstances, and which is, therefore, only possible and contingent, is expressed by the optative with ἂν. Hence the optative in negative interrogations and entreaties. Comp. H. 22. Matth. Gr. Gr. §. 514. 2. c. Thiersch, Gr. Gr. §. 352. 6. b.

58. Εὐκυκλον. *Well-wheeled, having good wheels, running easily.* The primary meaning of κύκλος is a cart-wheel. Scholiast: εὐκυκλον, εὐτροχόν· κύκλοι γὰρ οἱ τροχοί.

60. Ἑόντα. The commentators say this is put for ἐόντι, by enallage. Comp. Iliad B. 350. Z. 87. 510. But in the present passage Wolf and Löwe prefer making ἐόντα the accusative to βουλευεῖν. Clarke has

edited ἐόντι.

61. Βουλᾶς βουλευεῖν. Intransitive verbs in Greek are frequently followed by substantives of the same derivation, in the accusative. Thus νοσεῖ νόσον, Sophocles, Phil. 173. πόλεμον πολέμειν, Thucydides I. 112. Comp. Iliad I. 74. K. 147.

63. Οἱ δὲ ὀπιόντες. *Two of whom have wives.* Comp. Pindar, Olymp. VIII. 48. Thiersch, Gr. Gr. §. 283. 3. and Pierson on Mœris, p. 278. Ὀπιεῖν is used only in speaking of men, as *nubere*, in Latin, is used only with respect to women. Comp. Odys. O. 51.

65. Ἐς χορὸν ἔρχεσθαι. Dancing and all sorts of pleasure and amusement, as Madame Dacier observes, seem to have been the only employment of the male portion of the Phœacian nobles. The same lady remarks, that in ancient times the management of all household affairs devolved on the eldest daughter in a family.

66. Θαλερόν γάμον. As θαλερός, in the bloom of youth, is an epithet

Πατρί φίλω· ὁ δὲ πάντα νόει, καὶ ἀμείβετο μύθῳ·
 Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
 Ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 Ὑψηλὴν, εὐκυκλον, ὑπερτερὴν ἀραρυῖαν. 70
 Ὡς εἰπὼν, δμῶεσσιν ἐκέκλετο· τοὶ δ' ἐπίθοντο.
 Οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν εὐτροχον ἡμιονεῖην
 Ὡπλεον, ἡμιόνους δ' ὑπαγον, ζευξάν δ' ὑπ' ἀπήνη.
 Κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθήτα φαεινὴν,
 Καὶ τὴν μὲν κατέθηκεν εὐξέστω ἐπ' ἀπήνη. 75
 Μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
 Παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
 Ἀσκῶ ἐναίγειώ (κούρη δ' ἐπεβήσετ' ἀπήνης)

of a bride, (θαλερὴ παράκοιτις, Iliad Γ. 63.) so also it is an epithet of marriage, *youthful*.

68. Οὔτε τευ ἄλλου. *Neither do I grudge you any thing else.* Here τευ is Ionic for the enclitic τινός. Τεῦ, with a circumflex, is Doric for σοῦ. Comp. vs. 192. Herod. I. 19. 39. Matth. §. 145. obs. 3. §. 151. obs. 1.

70. Ὑπερτερή. Ὑπερτερία signifies *the body of a carriage*—the part constructed above the axle and wheels. Comp. Plato, Theæt. §. 42.

72. Οἱ μὲν ἄρα. *And they, the servants, accordingly, i. e. in compliance with the king's command.*—Ἐύτροχον. Comp. vs. 58.

74. Ἐσθήτα φαεινὴν. Kennedy on Iliad Ε. 179. supposes the ancients to have been acquainted with some process, whereby a shining appearance was given to their garments, as by calendering, or glazing, with us. Comp. Iliad Γ. 392. and Pope's note on this passage.

76. Ἐν κίστῃ. *In a wicker basket, such as was used by the Athenians in carrying provisions.* Comp. Aristoph. Acharn. 1137. In Theocritus, II. 161. it signifies a *gallipot*. Kiste

in German, and Kist in the Lancashire dialect, signify *a chest*.—Μενοεικέα. *Abundant*, as in Odyss. II. 429. Comp. Iliad Ψ. 139. This word is chiefly used with respect to food and drink.—Ἐδωδὴν. *Food*—bread, cakes, &c.

77. Ἐν δ' ὄψα τίθει. Tmesis for ὄψα δ' ἐνετίθει. Ὀψον signifies *any thing eaten with bread and prepared with fire*. In the heroic ages, *flesh*, generally roasted. Afterwards it was used for *fish*. The correspondent word in Latin is *opsonium*. Comp. Nepos, Them. c. 10.

78. Ἀσκῶ ἐν αἰγείῳ. *In a goat-skin bottle*. The Greeks kept their wines either in earthen vessels, or in bottles of skin, or in casks. Comp. Iliad I. 465. Γ. 247. Odyss. B. 340. Eustathius on Iliad E. 387. and Polux, VII. 33. 161. Pausanias, Eliacs, V. 19. in describing the cedar-cheat in the temple of Juno, and after having mentioned various devices exhibited thereon, adds: "In the next place you may see two virgins riding on mules, one of which is represented holding the reins of her mule, and the other has a veil on her head.

Δῶκεν δὲ χρυσὴν ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 Εἰως χυτλώσασα σὺν ἀμφιπόλοισι γυναιξίν. 80
 Ἡ δ' ἔλαβεν μαστίχα καὶ ἡνία σιγαλόεντα,
 Μαστίξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιν·
 Αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθήτα, καὶ αὐτὴν,
 Οὐκ οἶν· ἅμα τῇγε καὶ ἀμφίπολοι κίον ἄλλαι.
 Αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο, 85
 Ἐνθ' ἦτοί πλουτοὶ ἦσαν ἐπηετανοὶ, πολὺ δ' ὕδωρ
 Καλὸν ὑπεκπρορέει, μάλα περ ῥυπόωντα καθήραι·
 Ἐνθ' αἱ ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
 Καὶ τὰς μὲν σεύαν ποταμὸν παρά δινηεντά,
 Τρωγεῖν ἄγρωστιν μελιηδεά· ταὶ δ' ἀπ' ἀπήνης 90

They are of opinion, that this is Nausicaa, the daughter of Alcinous, going with her maid-servant to wash her garments."

80. Εἰως. Ion. and poet. for ἕως, in the sense of *ut*, as in Odyss. E. 386. Χυτλῶν signifies *to rub the body with a mixture of oil and water*, called by Galen ὑδρέλαιον. The object was to relieve the body from the effects of excessive fatigue.

83. Αἱ δ' ἄμοτον. *And the mules stretched themselves without ceasing, i. e. stretched their legs forward on the road, moved rapidly.*

84. Ἄλλαι. A pleonasm. Comp. Thiersch, Gr. Gr. §. 314. 1. b.

85. Αἱ δ' ὅτε δὴ. Δὴ here stands for ἤδη: *But when they had now arrived at, &c.* Comp. Viger, VIII. 5. 5, seqq. Matth. Gr. Gr. §. 603.—ῥόον ἴκοντο. Comp. vs. 114.

86. Ἐνθ' ἦτοί πλουτοί. *Where indeed were perennial washing basins, &c.* Comp. Matth. Gr. Gr. §. 604. Some write ἦτοι: others confine the meaning of the circumflexed particle to *igitur*. See Hoogeveen in v. It is evident that the ancients had

basins, or cisterns, continually supplied by the rivers for washing. They were called πλουτοί, or βόθροι, and were made sometimes of marble, sometimes of wood. Comp. Iliad X. 153. The manner of washing was different from that which is now in use: they stood in the washing-vat, and worked and turned the garments with their feet. Comp. vs. 92.

87. Ὑπεκπρορέει. *Flows out from beneath*. The present tense makes the description more vivid, and brings the flowing stream more immediately before our eyes. Yet Dionysius Halic. περὶ τῆς Ὁμήρου Ποιήσεως, §. 8. says this is an enallage, and that ὑπεκπρόρειν is properly required. But this, if Homer had not preferred ὑπεκπρορέει, would not have made any difference in the metre. Comp. Thiersch, Gr. Gr. §. 279. 6. §. 289. 4.—Μάλα περ. Comp. vs. 136.

88. Ὑπεκπροέλυσαν. *Loosed and withdrew from under the chariot*. Comp. Gynther de Præp. p. 41.

89. Σεύαν. *Drove them*.

90. Ἀγρωστὶν. Ἀγρωστὶς properly signifies the plant called *couch-grass*,

Εἴματα χερσὶν ἔλοντο, καὶ ἐσφόρεον μέλαν ὕδωρ·
 Στεῖβον δ' ἐν βόθροισι, θοῶς ἔριδα προφέρουσαι.
 Αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ρύπα πάντα,
 Ἐξείης πέτασαν παρὰ θῖν' ἀλός, ἧχι μάλιστα
 Λαίγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.
 Αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ,
 Δείπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο·
 Εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.

95

or dog's grass; the "triticum repens" of the naturalists. But here it is used for grass in general.

91. Καὶ ἐσφόρεον. And carried dark water to the washing basins. "Ad labra attulerunt aquam. Löwe. And so Eustathius: ἐσφόρεον δὲ ὕδωρ, ἀντὶ τοῦ, ἔφερον ἔσω τῶν πλυνῶν. But Madame Dacier says: "C'est pour φόρεον ἐς μέλαν ὕδωρ." So also Barnes: "Et inferebant in nigram aquam." "And plunge the vestures in the cleansing wave." Broome. This is not noticed by Wakefield in his Notes on Pope's Version.

92. Στεῖβον δ' ἐν βόθροισι. See note on vs. 86. — Ἐριδα. Emulation.

93. Ρύπα. This neuter plural from the singular ρύπος is of rare occurrence. Comp. Matth. Gr. Gr. §. 96.

94. Ἢχι μάλιστα. Where especially the sea washed the pebbles to the shore, i.e. where the beach was most covered with pebbles, and consequently less likely to sully the garments.

95. Λαίγγας. Λαίγξ is a diminutive of λαός, and signifies a small stone, or pebble. It is used however by Apollonius Rhod. IV. 1678. as a large stone. Comp. I. 402. — Ἀποπλύνεσκε. "Poëta hoc verbum de mari ponit, quasi id faciebat lapidibus quod fœminæ solent vestibus." Schaufelb.

96. Αἱ δὲ λοεσσάμεναι. The princess and her maidens having bathed,

&c. — Λίπ' ἐλαίῳ. Λίπα is supposed to be an adverb, signifying with fat: hence Schaefer on Bos considers ἐλαίῳ pleonastic. Schwebel, on the contrary, supplies ἐλαίῳ in vs. 227. The Scholiast and Eustathius form it from λιπαρῶς, by apocope; others, in the same way, from λιπαρά. "It is, perhaps, more probable, that there was an adjective, now unused, λίψ, λίπος, pinguis, of which λίπι is the dative." Trollope. "Heyne explains it differently, viz. as a substantive, nitor, and λίπ' ἐλαίῳ, oleo nitore, for oleo nitenti. Obs. VI. 109." Kennedy.

97. Δείπνον. A meal, a repast. Some render this a breakfast, others a dinner. In early times the Greeks took three meals in the day, as appears from Athenæus, I. p. 11. the ἄριστον, δείπνον, and δόρπον. The first was taken early in the morning. Comp. Odyss. II. 2. and Xenoph. Cyrop. VI. 4. 1. the second about noon, and the last in the evening, corresponding to our supper. The names of these meals, however, were sometimes interchanged; and δείπνον used for the morning meal, as in Iliad B. 381. Others suppose the early Greeks had only two meals in the day, and that δείπνον was used indifferently for either. Comp. Athenæus, V. 4. Comp. H. 13.

98. Μένον τερσήμεναι. An infinitive

Αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτῇ,
 Σφαίρῃ ταί τ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλούσαι·
 Τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.
 Οἷη δ' Ἄρτεμις εἰσι κατ' οὐρεος ἰοχέαιρα,
 Ἡ κατὰ Τηϋγέτον περιμήκετον ἢ Ἐρύμανθον,
 Τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισιν·
 Τῇ δέ θ' ἅμα Νύμφαι, κούραι Διὸς αἰγιόχοιο,
 Ἀγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητώ·
 Πασάων δ' ὑπὲρ ἧγε κάρη ἔχει ἠδὲ μέτωπα,
 Ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·

100

105

nitive is used after μένειν and its compounds. Comp. Odyss. A. 422. Matth. Gr. Gr. §. 534. b.

100. Σφαίρῃ ταί τ' ἄρ'. They (i.e. the princess and her maidens) then played at ball. This sport was much practised by the ancients. The ball was thrown to some one of the players unexpectedly, and he threw it as unexpectedly to some other of the company to catch. It caused a variety of motions in throwing and running, and was therefore a very healthful exercise. — Ἀπὸ κρήδεμνα. Tmesis for ἀποβαλούσαι κρήδεμνα.

102. Οἷη δ' Ἄρτεμις. Artemis, called by the Latins Diana, was daughter of Jupiter and Latona, and sister to Apollo. She was a virgin; and her chief delight was to pursue the flying game over the hills, accompanied by a train of nymphs. This passage is imitated by Virgil, Æn. I. 498. Qualis in Eurotæ ripis aut per juga Cynthi Exercet Diana choras," &c. Comp. Gellius, IX. 9. and Scaliger, Poët. V. 3.

103. Τηϋγέτον. Taygetus is a steep and lofty mountain of Laconia, in the Peloponnesus, which took its name from Taygete, a daughter of Atlas and Pleione. It was famous for hunting. Comp. Virgil, Georg. III.

44. — Ἐρύμανθον. Erymanthus occurs as a city, a mountain, and a river. The city, situate in Arcadia, was afterwards called Psophis. Comp. Pausan. IV. 70. 2. The mountain is intended here. It is situated in the north-west angle of Arcadia, celebrated in fable as the haunt of the savage boar destroyed by Hercules. It is one of the highest ridges in Greece, and now called Olonos. The river descends from the mountain, and flows near Psophis.

105. Αἰγιόχοιο. Eustathius refers the derivation of this epithet to a tradition, that the infant Jupiter was nursed by a goat; the skin of which he afterwards preserved as a memorial, stretched upon a shield which was called αἰγίς, ægis. Some improperly render it a capra nutritus. Comp. Iliad Δ. 167. E. 738. Virgil, Æn. VIII. 354.

106. Γέγηθε. The second perfect of γηθέω, in the signification of a present. "Latona tacitum pertentant gaudia pectus," Virgil, Æn. I. 502.

107. Πασάων. "Gradiensque Deas supereminet omnes," Virgil, ib. 501. Comp. Macrob. V. 13. Kings, I. 9. 2.

108. Ῥεῖά τ' ἀριγνώτη. Comp. vs. 300. Gellius, l. c. "Una inter omnes

Ὡς ἤγ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.

Ἄλλ' ὅτε δὴ ἄρ' ἐμελλε πάλιν οἰκόνδε νέεσθαι,

Ζεύξασ' ἡμιόνους, πτύξασά τε εἵματα καλά·

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.

Ὡς Ὀδυσσεὺς ἐγροίτο, ἴδοι τ' εὐώπιδά κούρην.

Ἡ οἱ Φαιήκων ἀνδρῶν πόλιν ἠγήσαιο.

Σφαίραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεία·

Ἀμφιπόλου μὲν ἄμαρτε, βαθείῃ δ' ἔμβαλε δίνη·

Αἰ δ' ἐπὶ μακρὸν αὔσαν.—ὁ δ' ἐγρετο δῖος Ὀδυσσεύς,

Ἐζόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

Ὡ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαίαν ἰκάνω;

Ἡ ῥ' οἷγ' ὑβρισταί τε καὶ ἄγριοι, οὐδὲ δίκαιοι,

Ἡὲ φιλόξεinoi, καὶ σφιν νόος ἐστὶ θεουδής;

Ὡστε με κουράων ἀμφήλυθε θήλυς αὕτη,

pulchras excellit, una facile ex omnibus noscitur."

109. Ἀδμής. Unmarried. Scholiast: ἀδάμαστος, ἄγαμος. Comp. vs. 228. Iliad X. 293. Villosion on Apoll. Lex. Hom. p. 36. Horace, Od. II. 5.1.

110. Ἄλλ' ὅτε δὴ ἄρα. But when now she was naturally about to return, &c. Comp. vs. 85. H. 18. and Hoogeveen on ἄρα and ῥά. Clarke explains ἄρα by ut par erat.

112. Ἐνθ' αὖτ' ἄλλα. Then again the fierce-eyed Goddess devised other plans how, &c. Comp. vs. 13. Αὖ, and frequently in Homer αὖτε, properly signifies back, backwards; and, in respect of time, again, after that, then. Hence a second time. It often means in turn, on the other hand, yet, moreover, &c. See Viger, VII. 4. 3. Matth. Gr. Gr. §. 601.

114. Πόλιν ἠγήσαιο. Verbs signifying to come and to go are construed with an accusative of the person, or place, to which one comes, or goes. Hence ἠγήσασθαι and πελάζειν are also construed with an accusative.

Comp. Matth. Gr. Gr. §. 409. 4.

116. Ἀμφιπόλου μὲν ἄμαρτε. Verbs signifying to miss are construed with a genitive. Comp. Matth. Gr. Gr. §. 332.—Ἐμβαλε. This, as well as ἄμαρτε, is to be referred to Nausicaa. The old editions have ἔμπεσε, which reading was unknown to Eustathius.—Βαθείῃ δίνη. Into a deep eddy of the river.

117. Ἐπὶ μακρὸν αὔσαν. Tmesis for ἐπήυσαν μακρὸν.

119. Ὡ μοι ἐγὼ. Woe is me! to the land of what mortals am I again come? Comp. Virgil, Æn. I. 307. VII. 131.—Τέων. Ion. for τίνων. Comp. Thiersch, Gr. Gr. §. 149. 2. c. Matth. Gr. Gr. §. 152. Here τέων is a monosyllable; but a dissyllable in Iliad Ω. 387. Y. 192.

121. Θεουδής. Contracted from θεοειδής, reverencing the Gods, pious. Comp. K. 176.

122. Ἀμφήλυθε. Clarke says it is immaterial whether this be considered the perfect from ἀμφέρχεται, or the aorist from the same verb.

110

115

120

Νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα,

Καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.

Ἡ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;

Ἄλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἰδῶμαι.

Ὡς εἰπὼν, θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς·

Ἐκ πυκινῆς δ' ἔλῃς πτόρθον κλάσε χειρὶ παχείῃ.

Φύλλων, ὥς ρύσαιτο περὶ χροῖ μῆδεα φωτός.

Βῆ δ' ἵμεν, ὥστε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς,

Ὅστ' εἰς δόμενος καὶ ἀήμενος ἐν δὲ οἱ ὅσσε.

Δαίεται· αὐτὰρ ὁ βοῦσι μετέρχεται ἢ δῖεσσιν·

Ἡὲ μετ' ἀγροτέρας ἐλάφους· κέλεται δὲ εἰ γαστήρ,

Μήλων τε ἱερήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·

"Perinde enim est, sive dicat Ulysses, clamorem aures sibi pulsare; sive jamjam pulsasse."—Θήλυς αὕτη. Ernesti renders this *mollis clamor*, rightly objecting to the usual version *femineus clamor*.

124. Καὶ πίσσα ποιήεντα. And grassy meadows. Πίσσα, properly signifies an irriguous pasture. Hesychius: λειμῶνες, ἔλη, ποτάμιοι, ποιῶδεις, ὑδατώδεις τόποι. Suidas: οἱ κάθυδροι τόποι. Comp. Δ. 337. Iliad B. 503.

125. Ἡ νύ που. Am I now perchance near men endowed with speech? The enclitic που is used primarily as an adverb of place, implying uncertainty, and to be rendered somewhere. Hence employed generally as a conjectural particle, perhaps. In irony it is similar to the Latin "ni fallor."

126. Ἡδὲ ἰδῶμαι. Comp. Matth. Gr. Gr. §. 516. 1.

127. Θάμνων ὑπεδύσετο. He emerged from the thicket. Eustathius: ἀντὶ τοῦ, ὑπέβηθεν ἐκ τῶν θάμνων.

129. Ὡς ρύσαιτο περὶ χροῖ. This interview between Ulysses and Nausicaa, says Rapin, outrages all the rules of decency. She forgets her

modesty and betrays her virtue, by giving too long an audience. Pope endeavours to defend the poet by appealing to the manners of the age.

130. Βῆ δ' ἵμεν. Comp. vs. 50.—Ὡστε λέων. Comp. Iliad K. 485. Æn. IX. 399.—Ἀλκὶ πεποιθώς. Confiding in his strength. The nominative ἄλξ is not now in use. Comp. Maittaire de Dial. p. 447.

131. Ὑόμενος καὶ ἀήμενος. Wet by the rain, and blown upon by the wind. The root of ἀήμενος is ἄω, which is found in Apoll. Rhod. I. 605. II. 1232. and in the compound in Odys. E. 478. T. 440.—Ἐν δὲ οἱ ὅσσε. With the dual of the subject the verb is put in the singular; but ὅσσε here is considered as neuter. Comp. Matth. Gr. Gr. §. 303. 2. §. 436. 2.

133. Ἡὲ μετ'. For ἠὲ μετέρχεται.—Κέλεται δὲ εἰ γαστήρ. And his appetite incites him to enter even the well-defended cot, to make an attempt on the sheep. Πειρᾶν is construed with a genitive, sometimes with an accusative.

134. Ἐς πυκινὸν δόμον. "In aulam pastorem probe circumseptam ire." Schaufelb.

125

130

Ὡς Ὀδυσσεὺς κούρησιν εὐπλοκάμοισιν ἐμελλεν
 Μίξεσθαι, γυμνός περ ἐών· χρεῖώ γάρ ἱκανέν.
 Σμερδαλέος δ' αὐτῇσι φάνη, κεκακωμένος ἄλμῃ·
 Τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προύχουσας·
 Οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
 Θάρσος ἐνὶ φρεσὶ θῆκε, καὶ ἐκ θεός εἴλετο γυίων.
 Στῇ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,
 Ἡ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,
 Ἡ αὐτως ἐπέεσσιν ἀποσταδὰ μελιχίοισιν
 Λίσσοιτ', εἰ δείξειε πόλιν, καὶ εἴματα δοῖη.
 Ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 Λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισιν,
 Μὴ οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.
 Αὐτίκα μελίχιον καὶ κερδαλέον φάτο μῦθον·
 Γουνούμαί σε, ἀνάσσα· θεός νύ τις ἦ βροτός ἐστι.

136. Μίξεσθαι. *To meet*.—Γυμνός περ ἐών. *Although he was naked—naked as he was*. The enclitic περ primarily signifies *thoroughly, altogether, constantly*. It often has the force of the Latin “cumque,” *ever, soever*: and hence *however; although; at least*. Comp. Iliad A. 131. — Χρεῖώ γάρ ἱκανέν. Supply αὐτόν.

137. Κεκακωμένος ἄλμῃ. *Defiled with the scum of the sea*. Ἀλμῃ signifies *brine*; but here it is used for the *dirty froth* which rises on the surface of the waves.

138. Τρέσσαν δ' ἄλλυδις. *They fled in terror, one here one there*. Τρέω properly signifies *to tremble with fear*: hence *to shrink from, to flee*. Comp. Iliad A. 744. O. 589. — Προύχουσας. *Projecting, prominent*. “Sunt hic orae littoris altiores, post quas latere quis paulum potest.” Schaufelb.

141. Στῇ δ' ἄντα. *She remained standing before him*.

143. Ἡ αὐτως. *Or just as he was,*

standing at a distance. Eustathius: αὐτως ἡγουν οὕτως ὡς ἔχει.

144. Εἰ δείξειε. Eustathius takes εἰ here as put for εἴπως, equivalent to ὅπως. Comp. Viger, VIII. 6. 5.

145. Ὡς ἄρα οἱ. *Thus then to him considering it seemed to be better, &c.* — Δοάσατο. An epic aorist mid. supposed to be from an obsolete δοάζω, and equivalent to ἔδοξε. Comp. Apoll. Rhod. III. 954. 769. and Plato, Ion, VIII. 20.

148. Κερδαλέον μῦθον. *Prudent speech*. “Quamquam enim κερδαλέος sapissime usurpatur de eo, qui astu assequi studet, quæ vult, quo spectat Apollonii interpretatio, p. 392. ὁ συν-ετώτατος καὶ πανουργότατος, tamen alias, et nostro quoque in loco, nihil aliud est, quam prudens. Vid. Köppen ad Iliad K. 44.” Löwe.

149. Θεός νύ τις. *Whether you are indeed some Goddess, &c.* Comp. Virgil, Æn. I. 327.

135

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145

Εἰ μὲν τις θεός ἐσσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν,
 Ἀρτέμιδί σε ἐγώ γε, Διὸς κούρη μέγαλοιο,
 Εἰδός τε μέγεθός τε φυὴν τ' ἀγχίστα εἶσκω·
 Εἰ δέ τις ἐσσι βροτῶν, τοῖ ἐπὶ χθονὶ ναιετάουσιν,
 Τρισμάκαρες μὲν σοί γε πατὴρ καὶ πότνια μήτηρ,
 Τρισμάκαρες δὲ κασιγνήτοί· μάλα πού σφισι θυμὸς
 Αἰὲν εὐφροσύνησιν ἰαίνεται εἵνεκα σείο,
 Λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεύσαν.
 Κεῖνος δ' αὖ πέρι κῆρι μακάρτατος ἔσοχον ἄλλων,
 Ὃς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγῃται.
 Οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν,
 Οὐτ' ἀνδρ', οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
 Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ

150

155

160

151. Ἀρτέμιδι. Comp. vs. 102.

152. Εἰδός τε. Comp. vs. 16.

153. Ναιετάουσιν. The uncontracted form of verbs in αὖ seldom occurs in Homer. Comp. vs. 213. 245. Matth. Gr. Gr. §. 197. obs. 2.

154. Τρισμάκαρες. Musæus, vs. 138. Ὀλβιος ὃς σ' ἐφύτευσε, καὶ ὀλβίη, ἡ τέκε μήτηρ, Γαστήρ, ἡ σ' ἐλόχευσε, μακαρτάτη. Comp. Ovid, Met. IV. 322.

156. Εὐφροσύνησιν ἰαίνεται. Kennedy on Iliad O. 103. says, this is a metaphor from the genial effect of warmth on bodies contracted with cold.

157. Λευσσόντων. *When they see*. This is a genitive absolute. The usual construction would be λείσσοι. Comp. Odys. A. 257. Iliad II. 531. Schaefer on Bos, Ellips. p. 51. and Thiersch, Gr. Gr. §. 258. 3. — Τοιόνδε θάλος. Comp. Matth. Gr. Gr. §. 434. 1. a.

158. Κεῖνος δ' αὖ. *And he on the other hand, &c.* Comp. vs. 112. — Πέρι κῆρι. *Exceedingly in heart*. Πέρι here is an adverb, and put for περισσῶς, and κῆρι depends on ἐν under-

stood. Comp. Iliad Δ. 46. 53. Ernesti says πέρι κῆρι is put for *valde, maxime*. For the use of these particles with a superlative, see Thiersch, Gr. Gr. §. 282. 5. and Matth. Gr. Gr. §. 461.

159. Ἐέδνοισι βρίσας. *Prevailing by bridal presents, &c.* Βρίθειν is always used in a neuter sense in Homer. “Donis sponsalibus præponderans præ aliis procis.” Schaufelb. Some translate it *heavy with presents*. Ἐέδνα, Ion. for ἔδνα, signifies *bridal presents*, such as the suitor gives to the intended bride; or, to her father, or relations. Comp. Odys. Θ. 317.

162. Δήλω δὴ ποτε. *Once indeed in Delos, &c.* The story of the stately palm, to which he likens the graceful figure of Nausicaa, is this: When Latona was in labour with Apollo in Delos, the earth that instant produced a large palm-tree, against which she rested during her pains. Comp. Cicero, de Leg. I. 1. Pliny N.H. XVI. 44. Eurip. Hec. 458. Delos is an island of the Ægean sea, nearly in the centre of the Cyclades; called also Asteria, Pelasgia,

Φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα
 (Ἦλθον γὰρ καὶ κείσε, πολὺς δέ μοι ἔσπετο λαὸς·
 Τὴν ὁδὸν, ἧ δὴ ἔμελλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι) 165
 Ὡς δ' αὐτως καὶ κείνο ἰδὼν, ἐτεθήπεα θυμῷ
 Δῆν' ἐπεὶ οὐπω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης·
 Ὡς σε, γύναι, ἄγαμαί τε τέθηπά τε, δεϊδιά τ' αἰνῶς
 Γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.
 Χθιζὸς ἐεικοστῷ φύγον ἤματι οἶνοπα πόντον· 170
 Τόφρα δέ μ' αἰεὶ κῦμα φέρεי, κραιπναί τε θύελλαι,
 Νήσου ἀπ' Ὀγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,
 Ὅφρ' ἔτι που καὶ τῇδε πάθω κακόν· οὐ γὰρ οἶω
 Παύσεσθ'· ἀλλ' ἔτι πολλὰ θεοὶ τελέουσιν πάροιθεν.
 Ἀλλὰ, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175
 Ἐς πρώτην ἰκόμην· τῶν δ' ἄλλων οὔτινα οἶδα

and Ortygia, from ὄρτυξ, because it abounded with quails. It is now called *Delo*, or *Sdille*.

165. Τὴν ὁδόν. *In that expedition, &c.* "There is some obscurity in this passage. But Eustathius shows the Trojan Expedition is meant; for Lycophron writes, that the Greeks sailed by Delos, in their passage to Troy. Ulysses speaks briefly, reserving the detail for a future occasion.—Ἦ δὴ ἔμελλεν. The old editions have ἧ δὴ, &c. "Sed legendum potius crediderim ἧ δὴ, ut sit, *Qua demum erant mihi mali casus futuri.*" Clarke.

166. Ἐτεθήπεα. Ion. for ἐτεθήπειν. The original termination of the pluperfect appears to have been *ea*, which is found also in Herodotus. Compare vs. 168. Matth. Gr. Gr. §. 188. obs. 1.

167. Ἐπεὶ οὐπω. *Since never yet has such a tree sprung up from the earth.* Δόρυ is used for timber Odys. E. 161. 371. Iliad Γ. 62. M. 36.

168. Ὡς σε. Löwe reads ὡς σε.

Comp. Thiersch, Gr. Gr. §. 205. 14. —Τέθηπα. The second perfect of θήπω, in the signification of a present. The second pluperfect has the signification of an imperfect. Comp. vs. 166. Matth. Gr. Gr. §. 237.

170. Χθιζὸς ἐεικοστῷ. *Yesterday, on the twentieth day, I escaped from the dark sea.* Ἐεικοστὸς is an epic form for εἰκοστός.

172. Νήσου ἀπ' Ὀγυγίης. Ogygia was the island in which Calypso, the Goddess of Silence, reigned: it was situate opposite to the promontory of Lacinium in Magna Græcia, where Ulysses was shipwrecked. The situation, and even the existence of Calypso's island is disputed by some writers, who assert it to be a mere creation of the poet's fancy. Comp. Mannert, IV. 23.—Κάββαλε. An epic and poetic form for κατέβαλε.

173. Ὅφρ' ἔτι που. *That I may still perhaps even here suffer evil.* Comp. vs. 125.

174. Παύσεσθ'. Eustathius in his commentary reads παύσασθ'.

Ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαίαν ἔχουσιν.
 Ἄστυ δέ μοι δείξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
 Εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰούσα.
 Σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῇσι μενοινᾶς· 180
 Ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὑπάσειαν
 Ἐσθλήν· οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον,
 Ἡ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
 Ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσιν,
 Χάρματα δ' εὐμενέησι· μάλιστα δέ τ' ἔκλυον αὐτοί. 185
 Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἤυδα·
 Ξεῖν· ἐπεὶ οὔτε κακῷ, οὔτ' ἄφρονι φωτὶ ἔοικας
 (Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 Ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω·

178. Ῥάκος. *A rag—an old garment.* Comp. Odys. Φ. 221. Eurip. Helen. 1078. Aristoph. Plut. 540.

179. Εἴ τί που. *If perchance you have any wrapper, &c.* Comp. vs. 125. "Σπείρα notat genus, velamina; εἴλυμα vero speciem, vel usum, ad quem ea velamina adhibebantur jam, sc. ad involvendas meliores vestes." Schaufelb. Comp. vs. 296.

180. Σοὶ δὲ θεοί. "Dii tibi præmia digna ferant," Virgil, Æn. I. 603. Comp. Iliad Ψ. 650. Plaut. Pæn. V. 2. 95. Stich. III. 2. 15.

182. Οὐ μὲν γὰρ τοῦγε. *For there is nothing more excellent than this, i.e. than connubial concord, which is explained by the words ἧ ὅθ' ὁμοφρονέοντε, &c.* Comp. Eurip. Med. 14. Phocyl. vs. 184. The genitives τοῦτου, οὗ, which are governed by a comparative, are often followed by an explanation with ἧ, instead of an infinitive with an article: τοῦ ἔχειν ἄνδρα καὶ γυναῖκα. Comp. Matth. Gr. Gr. §. 450. obs. 2.

184. Πόλλ' ἄλγεα. *A source of many griefs to their enemies.* "Then

envy grieves with inly-pining hate." Broome.

185. Μάλιστα δὲ τ' ἔκλυον. *And they themselves feel it most.* Scholiast: ἔκλυον τῆς πρὸς ἀλλήλους εὐνοίας αἰσθάνονται καὶ ἀπολαύουσιν. Comp. Passow on Musæus, vs. 5. For the signification of the aorist here, see Thiersch, Gr. Gr. §. 291. 2. b. and Hermann de Emend. Gr. Gr. p. 186, seqq.

186. Τὸν δ' αὖ. *Him on the other hand the white-armed Nausicaa addressed in reply.* Αὖ is sometimes used to mark the alternate answers of speakers; and consequently it is not redundant here. Comp. vs. 112. Viger, VII. 4. 3.

188. Ζεὺς δ' αὐτός. This and the two following verses constitute a parenthesis. "Sensus verborum: Jupiter pro sua voluntate distribuit bono homini bona, malo contra mala; tu vero, qui neque timidus neque stultus vir esse videris, apud nos quoque invenies, quæ tibi necessaria sunt." Löwe.

Καί πού σοι τάγ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης) 190
 Νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἰκάνεις,
 Οὐτ' οὖν ἐσθήτος δευήσσαι, οὔτε τευ ἄλλου,
 Ὃν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.
 Ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν 195
 Εἰμὶ δ' ἐγὼ Θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 Τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.
 Ἡ ῥα, καὶ ἀμφιπόλοισιν εὐπλοκάμοισι κέλευσεν·
 Στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε, φῶτα ἰδοῦσαι;
 Ἡ μὴ πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
 Οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
 Ὃς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται,
 Δῆϊοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
 Οἰκέομεν δ' ἀπάνευθε, πολυκλύστῳ ἐνὶ πόντῳ,

190. Καί πού σοι. *And perhaps he has given you these misfortunes; but you ought to bear them however.* Comp. 125. Matth. Gr. Gr. §. 251. Thiersch, Gr. Gr. §. 205. 14.

191. Πόλιν ἰκάνεις. Comp. vs. 114.

192. Οὐτ' οὖν. Schaufelberger explains οὖν by *ut petisti*. — Οὔτε τευ ἄλλου. Comp. vs. 68.

193. Ὃν ἐπέοικε. *Which it is fit a wretched suppliant should obtain.* Ταλαπείριος signifies *having experienced and endured hardships*. Scholiast: τὸν πόρρωθεν ἐληλυθότα ἢ τὸν ταλαίπωρον. Madame Dacier adopts the former interpretation. Comp. H. 24. — Ἀντιάσαντα. For ἀντιάσαι: the participle for the infinitive. "Verbum ἔοικε amat participia pro infinitivis." *Ernesti*. Comp. Iliad M. 356. N. 215. Matth. Gr. Gr. §. 555. obs. 2.

197. Τοῦ δ' ἐκ Φαιήκων. *On him depends the power, &c.* "Phæacia calls my potent sire her king." *Wakefield*. Τοῦ for αὐτοῦ. Ἐξέχεται is divided

by Tmesis.

199. Στῆτέ μοι. *Stop, I pray.* Comp. Iliad E. 249. Eurip. Hec. 964. Med. 960. *Mihi* is sometimes thus used in Latin. See my note on Livy's first Preface.

200. Ἡ μὴ πού τινα. *Do you perchance think him to be some one, &c.* Comp. vs. 125.

201. Οὐκ ἔσθ' οὗτος. *There is not that mortal man alive, &c.* Διερὸς signifies *irrigated, well-watered*, and is usually said of plants. Hence *vigorous, living*. Löwe renders it, "qui omni sua vi et robore gaudet." — Οὐδὲ γένηται. *Nor even shall be.* In negative propositions the subjunctive is used after μὴ, or οὐ μὴ, or οὐ alone, for the future, but usually only the first aor. pass. or second aor. act. and mid. Comp. Matth. Gr. Gr. §. 517. §. 609.

204. Ἀπάνευθε. *Apart from other nations, the most remote in the much agitated ocean.*

Ἐσχατοί, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
 Ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,
 Τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες
 Ξεῖνοί τε πτωχοὶ τε· δόσις δ' ὀλίγη τε φίλη τε.
 Ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε
 Λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο. 210
 Ὃς ἔφαθ'· αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν·
 Κάδ δ' ἄρ' Ὀδυσσῆ' εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσεν
 Ναυσικάα, Θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
 Πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν·
 Δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215
 Ἦνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσιν.

205. Ἄμμι ἐπιμίσγεται. *Holds intercourse with us.* Comp. Xenoph. Anab. III. 16. Ἄμμι is Æol. and Dor. for ἡμῖν. Comp. Thiersch, Gr. Gr. §. 204. 9. Matth. Gr. Gr. §. 145. 8.

207. Τὸν νῦν χρὴ. The article for the relative: *Whom we must now take care of.* This occurs frequently in Ionic and Doric writers. Comp. Matth. Gr. Gr. §. 292. — Πρὸς γὰρ Διὸς. *For all strangers and the poor are from Jove.* "By Jove the strangers and the poor are sent." *Broome*. Scholiast: Ὑπὸ γὰρ τοῦ Διὸς ἐποπτεύονται καὶ ξένοι καὶ πτωχοί. "Miseretur omnium peregrinorum et pauperum Jupiter, ipsique inveniunt apud eum refugium atque tutelam." Löwe. Comp. Apoll. Rhod. III. 985.

208. Δόσις δ' ὀλίγη. *But the gift, although it is small, is grateful.* "Exiguum quidem, sed gratum est donum. Inepte animadvertit Scholiasta: ὀλίγη μὲν τῷ δίδοντι, φίλη δὲ τῷ λαμβάνοντι. Nam non tam ei, qui accipit donum, gratum est, sed vocatur φίλη, quia lubenter hæc δόσις porrigitur." Löwe.

210. Λούσατε. "Bathe his faint-

ing limbs." *Broome*. "Non lavate illum; hoc turpe. Sensus est: Facite ut lavari possit, suppeditando oleo," &c. *Ernesti*. "Male; nam alii loci satis demonstrant lotionem virorum fuisse puellarum officium." Löwe. Comp. Pope's note on vs. 221.

211. Αἱ δ' ἔσταν. "They stopped and cheered each other's heart." *Wakefield*.

212. Κάδ δ' ἄρ' Ὀδυσσῆ'. For καθεῖσαν δ' ἄρα Ὀδυσσῆα: *And they accordingly placed Ulysses, &c., i.e. in compliance with the command of Nausicaa.* Comp. vs. 21. Löwe writes Ὀδυσσῆ, without the apostrophe.

214. Πὰρ δ' ἄρα οἱ. Ἄρα is used here in the same signification as in vs. 12.

215. Δῶκαν δέ. *And they gave him besides, &c.* Χρυσέῃ is a dissyllable.

216. Ἦνωγον. *And they told him then to wash himself, &c.* From this it appears, that the maidens did not comply with the command of Nausicaa, vs. 210; but it does not follow that *Ernesti's* interpretation is the correct one.

Δή ρα τότε ἀμφιπόλοισι μετηύδα διος Ὀδυσσεύς·
 Ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς
 Ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίφ
 Χρίσομαι· ἧ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220
 Ἄντην δ' οὐκ ἂν ἐγωγε λοέσσομαι· αἰδέομαι γὰρ
 Γυμνοῦσθαι, κούρησιν εὐπλοκάμοισι μετελθών.
 Ὡς ἔφαθ'· αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
 Αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίζετο διος Ὀδυσσεὺς
 Ἄλμην, ἧ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους· 225
 Ἐκ κεφαλῆς δ' ἐσμηχεν ἄλὸς χνόον ἀτρυγέτοιο.
 Αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
 Ἀμφὶ δὲ εἵματα ἔσσαθ', ἃ οἱ πόρε παρθένος ἀδμής·
 Τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,
 Μείζονά τ' εἰσιδέειν καὶ πάσσονα· καδ δὲ κάρητος 230
 Οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.

218. Οὕτω. Schol. οὕτως ὡς ἔχετε.
 219. Ὡμοιῖν. Compare verse 19.
 Thiersch, Gr. Gr. §. 183. 9. The final syllable *in* is made long by the arsis. Comp. Spitzner de Versu Heroico, p. 47.

220. Ἡ γάρ. For in truth, &c.
 Ambr. πολὺς γὰρ καιρὸς ἐστίν, ὅτε οὐκ ἡλειψάμην. Comp. Gynther de Usu Præp. ap. Homer. p. 20.—Ἀλοιφή. For ἔλαιον.

221. Λοέσσομαι. Future mid. of the epic verb λοέω. Comp. vs. 227. Thiersch, Greek Gr. §. 232. 87. and Maittaire de Dial. pp. 418. A. 457. A. See also Pope's note on vs. 263. of the translation, and Wakefield's note on Odys. III. 594.

223. Εἶπον δ' ἄρα κούρη. And they accordingly told Nausicaa what Ulysses had said.

224. Χροά νίζετο ἄλμην. Νίζεσθαι is construed with two accusatives. Comp. Matth. Gr. Gr. §. 421. obs. 1. Thiersch, Gr. Gr. §. 273. b. §. 266. 4.

226. Ἄλὸς χνόον. The scum of the barren sea. Χνόος also signifies down. Comp. Aristoph. Nub. 978. Ἀτρυγέτος, not producing wheat, unfruitful. Comp. Heyne on Iliad A. 316. Eurip. Phœn. 218.

227. Αὐτὰρ ἐπειδὴ πάντα. But when he had washed himself wholly, and anointed with oil, &c.—Λίπ' ἄλειψεν. Comp. vs. 96.

228. Ἀμφὶ δὲ εἵματα. Tmesis for εἵμετα δὲ ἀμφιέσσατο. — Ἀδμής. Comp. vs. 109.

229. Τὸν μὲν Ἀθηναίη. Comp. Virgil, Æn. I. 509.

230. Καδ δὲ ἦκε. For καθῆκε δέ. Matthiæ, Gr. Gr. §. 90. derives κάρητος from κάρη: others consider it a contraction of καρήατος, from κάρηαρ.

231. Οὔλας κόμας. Curled hair was much admired by the ancients, who used to produce this effect artificially with hot irons. Eurybates is called οὐλοκάρηνος, Odys. T. 246.

Ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
 Ἰδρις, ὃν Ἡφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
 Τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει·
 Ὡς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235
 Ἐξετ' ἐπειτ', ἀπάνευθε κιῶν ἐπὶ θῖνα θαλάσσης,
 Κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη·
 Δή ρα τότε ἀμφιπόλοισιν εὐπλοκάμοισι μετηύδα·
 Κλυτέ μεν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω·
 Οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσιν, 240
 Φαιήκεσσ' ὃδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισιν.
 Πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
 Νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.
 Αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη,
 Ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν! 245

and Cupid is described as having a curly head, by Moschus, Idyl. I. 12.

232. Ὡς δ' ὅτε τις. Comp. Virgil, Æn. I. 594.—Χρυσὸν περιχεύεται. Comp. Proverbs, XXV. 11.

233. Δέδαεν. Taught. Matth. Gr. Gr. §. 229. makes this the imperfect of δέδαω, formed from the perfect of δάω. Others consider it a second aor. with an epic reduplication. This verb, in the sense of to teach, takes two accusatives.

234. Τέχνην παντοίην. Scholiast Ambr. πάντα τὰ μέρη τῆς τέχνης, ἢ τῆς χρυσοχοϊκῆς τέχνης, πᾶσαν τὴν κατὰ μέρος ἀκρίβειαν.

235. Ὡς ἄρα. Thus then she shed grace upon him, in his head and shoulders. Clarke explains ἄρα by ut dictum est.—Τῷ. For αὐτῷ. Comp. vs. 247.

237. Θηεῖτο. Ion. for ἐθηεῖτο: viewed him with admiration. Comp. H. 134.

238. Δή ρα τότε. Then therefore she addressed, &c.

239. Κλυτέ. Poet. for κλύετε.

Comp. vs. 324. Μεῦ is Doric for μοῦ.

240. Οὐ πάντων ἀέκητι. Ἀέκητι, against the will, is construed with a genitive. Comp. Iliad A. 666. M. 8. Scholiast Ambr. ἀλλ' ἐστὶ τις δηλονότι θεῶν ὃς διέσωσεν ἐθάδε τὸν Ὀδυσσεά.

241. Ἐπιμίσγεται. Comp. vs. 205.

242. Γὰρ δὴ. For indeed.—Δέατο. He appeared: an epic aorist from the obsolete verb δέσμαι. This reading was restored by Wolf, on the authority of Eustathius and the Scholiast. The former reading was δόατ', which Barnes supposed to be a contraction of δοάσσατο. Comp. vs. 145. Thiersch, Gr. Gr. §. 232. 47. Matth. Gr. Gr. §. 230. p. 393.

243. Τοί. Ion. for οἱ.

244. Αἱ γὰρ ἐμοί. Would that I had such a man called my husband! Αἱ γὰρ, (Att. εἰ γὰρ, or ἦ γὰρ,) followed by an optative expressing a wish. "Κεκλημένος εἴη nihil amplius est, quam sit. Καλεῖσθαι pro esse sæpe poetæ." Ernesti.

245. Ναιετάων. The uncontracted

Ἄλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε.

Ὡς ἔφαθ' αἱ δ' ἄρα τῆς μάλα μὲν κλύον, ἣδ' ἐπίθοντο·

Πὰρ δ' ἄρ' Ὀδυσσῆϊ ἔθεσαν βρώσιν τε πόσιν τε.

Ἦτοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς

Ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·

Εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,

Ζεῦξεν δ' ἡμιόνους κρατερώνυχας· ἂν δ' ἔβη αὐτή.

Ὡτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Ὅρσεο δὴ νῦν, ξείνε, πόλινδ' ἵμεν, ὅφρα σε πέμψω 255

Πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἐνθα σέ φημι

Πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.

Ἄλλὰ μάλ' ᾧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·

Ὅφρ' ἂν μὲν κ' ἀγρούς ἴομεν καὶ ἔργ' ἀνθρώπων,

Τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260

form of verbs in *άω* seldom occurs in Homer; never in Herodotus. Comp. vs. 153.—Καὶ οἱ ἄδοι. *And that it would please him to remain here!*

247. Αἱ δ' ἄρα τῆς. Comp. vs. 212. 214.—Τῆς κλύον. For αὐτῆς ἔκλυον. Comp. vs. 235.

250. Ἐδητύος. Ἐδητύς, ὅς, is an Ionic form for ἔδεσμα, ἐδέσματος.

253. Ζεῦξεν. Eustathius reads ζεῦξαν.—Ἄν δ' ἔβη αὐτή. Tmesis for αὐτὴ δ' ἀνέβη.

254. Ἐκ τ' ὀνόμαζεν. For καὶ ἐξ-ονόμαζεν.

255. Ὅρσεο δὴ νῦν. *Rise now, I pray.* Comp. Seager's Hoogeveen, pp. 42, 43. and Viger, VIII. 5. 9, seqq. —Πόλινδ' ἵμεν. Comp. vs. 191. ἵμεν is Ion. for ἰέναι.—Ὅφρα σε πέμψω. *That I may conduct you.* Comp. Iliad A. 390. Thiersch, Gr. Gr. §. 341. c.

256. Ἐνθα σέ φημι. *Where I think, &c.*

257. Εἰδησέμεν. *That you will become acquainted with, &c.* Comp. H.

327. Clarke incorrectly renders this *visurum esse*.

258. Ἄλλὰ μάλ' ᾧδε. Here the commentators generally supply *ὅρα*, or *μέμνησο*, or some such word: *But see by all means that you do this.* Hermann on Viger, p. 591. ed. Oxon. seems to consider the idiom as a remnant of the old simplicity of the language, in which a wish was expressed by a verb, itself in the infinitive, without any further reference. Comp. Thiersch, Gr. Gr. §. 295. 4.—Ἀπινύσσειν. Scholiast: ἀσύνετος εἶναι.

259. Ὅφρ' ἂν μὲν. Ὅφρα and τόφρα are correlative particles: *As long as . . . so long.* Comp. Viger, VII. 10. 16. Matth. Gr. Gr. §. 520. obs. 2.—Ἐργ' ἀνθρώπων. Ἐργα joined with ἀνδρῶν, ἀνθρώπων, or βόων, signifies *cultivated lands.* Comp. Iliad II. 392. Odyss. K. 98. So πατρώια ἔργα, *paternal lands*, Iliad B. 22. ἔργα νέμοντο, *they tilled the lands*, B. 751. Comp. Hesiod, Ἐργ. 549. Anacreon, XXXVII. 9.

Καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.

Αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν, ἦν πέρι πύργος

Ὑψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόλῃος,

Λεπτὴ δ' εἰσίθμῃ· νῆες δ' ὁδὸν ἀμφιέλισσαι

Εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω. 265

Ἐνθα δέ τέ σφ' ἀγορὴ καλὸν Ποσιδῆϊον ἀμφίς,

Ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.

Ἐνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσιν,

Πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἐρετμά.

Οὐ γὰρ Φαιήκεσσι μέλει βιός, οὐδὲ φαρέτρῃ, 270

262. Ἐπὴν. Ion. for ἐπὶ ἂν, which is a contraction of ἐπεὶ ἂν. Comp. Viger, VII. 6. Matth. Gr. Gr. §. 521.

Ἐπιβείομεν. The Ionic form of the subjunctive mood, for ἐπιβέωμεν. Comp. Iliad H. 336. Matth. Gr. Gr. §. 201. 9. Thiersch, Gr. Gr. §. 223. f. §. 325. 5.—Ἦν πέρι. Anastrophe for περὶ ἦν. Observe the accent, and comp. Matth. Gr. Gr. §. 32.

264. Λεπτὴ δ' εἰσίθμῃ. Eustathius: *τουτέστιν ἡ στενὴ διόδος εἰς αὐτὸν, παρὰ τὸ εἰσιέναι.*—Ὀδόν. Supply κατά: *And on the way, vessels, rowed on both sides, are drawn up.* "Subductæ sunt et stant naves secundum ordinem et quasi viam. Nisi velis interpretari: naves, κατὰ ὁδόν, i. e. quando proficiscuntur per mare, ἀμφιέλισσαι, utrimque remis agitatæ apparent, nunc vero stant quietæ." Schaufelb. Comp. Iliad B. 75.—Ἀμφιέλισσαι. An epithet of ships, which are impelled by oars on both sides. Some interpret it as signifying *bent at both ends*.

265. Εἰρύαται. Ion. for εἴρυνται, from εἰρύομαι, poet. for ἐρύομαι. Comp. Thiersch, Gr. Gr. §. 168. 8. — Πᾶσιν γάρ. "Omnibus enim navibus est suum quasi ἐποίκειον cuilibet Phæaci. Nisi πᾶσιν pertinet ad ἐκάστῳ, om-

nibus et singulis Phæacibus est suum ibi peculiare ædificium, sub quo stant naves suæ." Schaufelb.

266. Ποσιδῆϊον. Scholiast: τῷ Ποσειδῶνι κυθιερωμένον τέμενος. Comp. Iliad B. 506.

267. Ῥυτοῖσιν λάεσσι. *With stones dragged along, on account of their immense size.* Ῥυτός, *dragged*, has the initial syllable long; Ῥυτός, *flowing*, has it short.

268. Ὀπλα. *The tackle.* Scholiast: τὰ τῶν νεῶν σχοινία. Comp. B. 430. Iliad Σ. 409. 412. Virgil, Æn. V. 15.

269. Πείσματα. *Cables, with which the anchors were cast into the sea, and which were sometimes denominated κάμιλοι, or κάμηλοι.*—Σπεῖρα. Σπεῖρον properly signifies *a covering*; hence *a garment*. Comp. vs. 179. In the present passage it signifies *a sail*, as in Odyss. E. 318. Eustathius: *σπεῖρα ἡγουν ὑφάσματα, ἐξ ὧν τὰ ἱστία ἢ σπεῖρας, δι' ὧν αἱ νῆες ἔλκονται, ἢ δι' ὧν οἱ τροχιλοὶ δεσμοῦνται.* The final in σπεῖρα is made long by the arsis. Comp. Thiersch, Gr. Gr. §. 147. 8. and Spitzner de Vers. Heroic. p. 21.

270. Οὐ γὰρ Φαιήκεσσι. *For neither is the bow a care to the Phæacians, &c.* Βιός, *a bow*, has the accent

Ἄλλ' ἱστοὶ καὶ ἔρετμὰ νεῶν καὶ νῆες εἶσαι,
 Ἦσιν ἀγαλλόμενοι πολὴν περόωσι θάλασσαν.
 Τῶν ἀλεείνω φῆμιν ἀδευκέα, μήτις ὀπίσσω
 Μωμεύη (μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον)
 Καὶ νύ τις ᾧδ' εἴπησι κακώτερος ἀντιβολήσας· 275
 Τίς δ' ὁδε Ναυσικάα ἔπεται καλὸς τε μέγας τε
 Ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νύ οἱ ἔσσεται αὐτῇ.
 Ἦ τινά που πλαγχθέντα κομίσσατο ἥς ἀπὸ νηὸς
 Ἀνδρῶν τηλεδαπῶν· ἐπεὶ οὔτινες ἐγγύθεν εἰσὶν·
 Ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν, 280
 Οὐρανόθεν καταβάς, ἔξει δέ μιν ἡματα πάντα.
 Βέλτερον, εἴ κ' αὐτῇ περ ἐποικομένη πόσιν εὔρεν
 Ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.
 Ὡς ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο. 285
 Καὶ δ' ἄλλη νεμεσῶ, ἥτις τοιαυτὰ γε ρέζοι.

on the final; βίος, *life*, has it on the initial syllable. Comp. Iliad A. 49.

271. Νῆες εἶσαι. The Scholiast on Iliad A. 306. explains νῆας εἶσας by ἰσοτοίχους, *evenly-built, well-proportioned*: and thus the Latin version, "naves æquales." Eustathius explains it by πορευτικὸς καὶ ταχὺς, as if from ἰέναι, *to go*. Heyne and Ernesti consider it the same as ἀγαθός; and Bishop Blomfield on Matth. Gr. §. 124. prefers the translation: *ships of due size*; as δαῖς εἶση, *a perfect meal*, Iliad A. 468.

272. Ἦσιν ἀγαλλόμενοι. *In which delighting, &c.* Comp. Odys. Θ. 556, seqq.

273. Τῶν ἀλεείνω. *I avoid the bitter report.* Eustathius interprets ἀδευκής by ἀδόκητος, *unexpected*, deriving it from δέκω, Ion. for δέχομαι. Others derive it from δεῦκος, for γλεῦκος. Scholiast: ἀδευκέα· σκληρὰν, χαλεπὴν. Comp. Maittaire

de Dial. p. 492. Cicero de Amic. c. 17.

274. Μάλα δ' εἰσὶν. Comp. Eurip. Electr. vs. 904.

275. Καὶ νύ τις. *And perhaps some one more vile, having met us, might say thus, &c.* Comp. vs. 25.

277. Πόσις νύ οἱ. *Doubtless he will be her husband.*

278. Ἦ τινά που. "Aut aliquem forsitan oberrantem per mare suscepit ad se, et adduxit huc ab ejus nave — qui forte a nave sua aberravit, vel remotus est." Schaufelb.

279. Ἐπεὶ οὔτινες. *Ironically: ἐπεὶ οὐκ εἰσὶ πλησιώτερον ἄλλοι.* Comp. vs. 283, 284.

282. Βέλτερον, εἴ κ' αὐτῇ. *Ironically: It is better if, by going about, she may herself, perchance, have found, &c.*

284. Τοί μιν. Comp. vs. 243.

286. Καὶ δ' ἄλλη. *And indeed I would myself be angry with another,*

Ἦτ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων
 Ἀνδράσι μίσγεται, πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.
 Ξεῖνε, σὺ δ' ᾧδ' ἐμέθεν ξυνίει ἔπος, ὅφρα τάχιστα
 Πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμείο. 290
 Δῆεις ἀγλαὸν ἄλσος Ἀθήνης, ἄγχι κελεύθου,
 Αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών·
 Ἔνθα δὲ πατρὸς ἐμοῦ τέμενος, τεθαλυῖά τ' ἄλωι,
 Τόσσον ἀπὸ πτόλιος, ὅσσον τε γέγωνε βοήσας·
 Ἔνθα καθεζόμενος μείναι χρόνον, εἰσόκεν ἡμεῖς 295
 Ἄστυδε ἔλθωμεν, καὶ ἰκώμεθα δώματα πατρός.

who should. &c. Comp. Thiersch, Gr. Gr. §. 337. r. a.

287. Ἦτ' ἀέκητι. Comp. vs. 240. — Ἐόντων. *Still living.*

288. Πρὶν γ' ἀμφάδιον. Eustathius: ἀμφάδιον, ἡγουν πρὶν φανερώς ἄνδρα λαβεῖν. Comp. Odys. E. 119. Iliad H. 196. Phocyl. vs. 203, seq. "This is an admirable picture of ancient female life among the orientals. The virgins were very retired, and never appeared among men but upon extraordinary occasions, and then always in the presence of the father or mother; but when they were married, says Eustathius, they had more liberty." Pope.

289. Σὺ δ' ᾧδ' ἐμέθεν. Comp. Virgil, Æn. III. 250. 388.

290. Πομπῆς καὶ νόστοιο. *That you may obtain escort, and return at the hands of my father.* The verb τυγχάνειν is construed with a genitive of the thing obtained, and a genitive of the person from whom, with or without παρά. Comp. Odys. O. 158. Eurip. Aul. vs. 984. — Ἐμείο. Löwe incorrectly reads ἐμοίο. Comp. Matth. Gr. Gr. §. 145. 3.

291. Δῆεις ἀγλαόν. *You shall find a beautiful grove, &c.* Δῆω is an epic form used as a future. Comp. Odys. Δ. 544. Iliad I. 418. Apoll. Rhod.

III. 940.

292. Νάει. Comp. vs. 153. 245. — Ἀμφὶ δέ. Supply τὴν κρήνην. "Circa rivum est pratum, leviter a rivo illo inundatum." Schaufelb.

293. Τέμενος. *The domain.* Τέμενος properly signifies a piece of land set apart and appropriated for the use of a chief, or distinguished warrior: also a piece of ground dedicated to a divinity, or hero; a consecrated place, a wood, or grove, a temple. Comp. Virgil, Æn. X. 274.

294. Ὅσσον τε γέγωνε. *As far as one is heard shouting.* Γέγωνε is a poetical form of the second aor. of γεγωνίσκω, *I shout aloud.* Comp. Thiersch, Gr. Gr. §. 313. 13. a. 343. 8. a. and Hermann on Viger, pp. 730. 739. 934. 935.

295. Μείναι χρόνον. *For μείνον ἐπὶ χρόνον.* Comp. vs. 258. — Εἰσόκεν. A poetical particle compounded of εἰς, ὅ, κέν, and equivalent in signification to ἕως. It is usually construed with a subjunctive: sometimes with a future indicative. Comp. Iliad B. 332. Γ. 409. and Hermann on Viger, p. 659.

296. Ἄστυδε. The enclitic particle δε, joined with substantives, has the force of a preposition; thus ἄστυδε for εἰς ἄστυ; οἰκόνδε for εἰς οἶκον, &c.

Αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,
 Καὶ τότε Φαιήκων ἴμεν ἐς πόλιν, ἥδ' ἐρέεσθαι
 Δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.
 297. Δὲ ἄριγνωτ' ἐστὶ, καὶ ἂν παῖς ἡγήσαιο 300
 Νήπιος· οὐ μὲν γάρ τι εἰκότα τοῖσι τέτυκται
 Δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
 Ἡρώος· ἀλλ' ὅπότ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή,
 298. ἴμεν. Poet. and Ion. for ἰέναι, and this for the imperative.
 299. Πρεῖα δ' ἀρίγνωτ' ἐστὶ. Supply δώματα αὐτοῦ. "Facile valde discerni possunt ob excellentiam suam." Schaufelb. "Id est, unæ omnium facillimæ sunt ad cognoscendum. Conf. supra ad vs. 108. ubi male Ernestius: Ἀριγνώτη h. l. et vs. 300. est simpliciter quæ agnoscī potest, sine vi τοῦ ἄρι, alias tautologia existeret." Löwe.
 300. Οὐ μὲν γάρ τι. Οὐτι γάρ: For in no respect are the dwellings of the Phæacians made like these: such is the house, &c.
 301. Ἡρώος. A dactyl, the ω being made short by the following vowel. Comp. Iliad H. 433. O. 24. Barnes considers it a spondee. — Κεκύθωσι. A reduplicated second aor. from κεύθειν, to conceal. Comp. Thiersch, Gr. §. 168. 10. §. 208. 12. §. 323. 4.
 302. Μητέρ' ἐμήν· ἥ δ' ἔσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
 Ἠλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,
 Κίονι κεκλιμένη· δμῶαί δέ οἱ εἴατ' ὀπισθεν.
 303. Ἡρώος. A dactyl, the ω being made short by the following vowel. Comp. Iliad H. 433. O. 24. Barnes considers it a spondee. — Κεκύθωσι. A reduplicated second aor. from κεύθειν, to conceal. Comp. Thiersch, Gr. §. 168. 10. §. 208. 12. §. 323. 4.
 304. Μεγάροιο διελθέμεν, ὅφρ' ἂν ἴκηαι
 305. Μητέρ' ἐμήν. Comp. vs. 114. — Ἐπ' ἐσχάρῃ. Comp. vs. 52. — Ἐν πυρὸς αὐγῇ. Scholiast: ἐν τῷ καταπεφωτισμένῳ ὑπὸ τοῦ πυρὸς τόπῳ.
 306. Ἠλάκατα. Comp. vs. 53. — Θαῦμα ἰδέσθαι. "Mirabile visu!"
 307. Εἴατ'. For εἴαται, poet. for ἔσται, which is the Ionic form of ἦνται.
 308. Ἡμεῖο. Löwe reads ἐμοῖο. Comp. vs. 290. — Ποτικέκλιται αὐτῇ. By αὐτῇ some understand the pillar, others the queen. Löwe reads αὐγῇ, with this note: "Pro αὐγῇ ante legebatur αὐτῇ. Sed ipse Schol. interpretatur ποτικέκλιται αὐτῇ per περιέχεται τῇ αὐγῇ, ἀντὶ τοῦ πεφώτισται." Ποτικέκλιται is Doric for προσκέκλιται.
 309. Ποτί. Dor. for πρὸς.

297. Δὲ ἄριγνωτ' ἐστὶ. But when you suppose that we have arrived, &c. Comp. vs. 262.

298. ἴμεν. Poet. and Ion. for ἰέναι, and this for the imperative.

300. Πρεῖα δ' ἀρίγνωτ' ἐστὶ. Supply δώματα αὐτοῦ. "Facile valde discerni possunt ob excellentiam suam." Schaufelb. "Id est, unæ omnium facillimæ sunt ad cognoscendum. Conf. supra ad vs. 108. ubi male Ernestius: Ἀριγνώτη h. l. et vs. 300. est simpliciter quæ agnoscī potest, sine vi τοῦ ἄρι, alias tautologia existeret." Löwe.

301. Οὐ μὲν γάρ τι. Οὐτι γάρ: For in no respect are the dwellings of the Phæacians made like these: such is the house, &c.

303. Ἡρώος. A dactyl, the ω being made short by the following vowel. Comp. Iliad H. 433. O. 24. Barnes considers it a spondee. — Κεκύθωσι. A reduplicated second aor. from κεύθειν, to conceal. Comp. Thiersch, Gr. §. 168. 10. §. 208. 12. §. 323. 4.

"Si domus et aula te continuerit intra se." Schaufelb.

304. Μεγάροιο διελθέμεν. Pass through the great hall, &c. Comp. Odyss. X. 127. Διελθέμεν, Ion. for διελθεῖν, and this for an imperative.

305. Μητέρ' ἐμήν. Comp. vs. 114. — Ἐπ' ἐσχάρῃ. Comp. vs. 52. — Ἐν πυρὸς αὐγῇ. Scholiast: ἐν τῷ καταπεφωτισμένῳ ὑπὸ τοῦ πυρὸς τόπῳ.

306. Ἠλάκατα. Comp. vs. 53. — Θαῦμα ἰδέσθαι. "Mirabile visu!"

307. Εἴατ'. For εἴαται, poet. for ἔσται, which is the Ionic form of ἦνται.

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310. Ποτί. Dor. for πρὸς.

Βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμᾶρ ἴδῃαι
 Χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.
 Εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,
 Ἐλπωρή τοι ἔπειτα, φίλους τ' ἰδέειν, καὶ ἰκέσθαι
 Οἶκον εὐκτίμενον καὶ σὴν ἐς πατρίδα γαίαν. 315
 Ὡς ἄρα φωνήσας ἴμασεν μάστιγι φαεινῇ
 Ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα·
 Αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεσσιν.
 Ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἄμ' ἐποίατο πεζοί,
 Ἀμφίπολοι τ' Ὀδυσσεύς τε· νόφ' δ' ἐπέβαλλεν ἱμάσθλην. 320
 Δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο
 Ἴρὸν Ἀθηναίης, ἣν ἄρ' ἔζετο δῖος Ὀδυσσεύς.
 Αὐτίκ' ἔπειτ' ἠῤῥατο Διὸς κούρη μέγαλοιο·
 Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη!

311. Βάλλειν. Comp. vs. 258. — Νόστιμον ἡμᾶρ. The day of return. — Ἰδῃαι. Ion. and poet. for ἴδῃ.

312. Εἰ καὶ μάλα. Even if you dwell very far hence.

313. Εἰ κέν τοι κείνη γε. If she at least shall be kindly disposed towards you, &c. "This little circumstance, seemingly of small importance, is not without its beauty. It is natural for a daughter to apply to the mother, rather than the father: women are likewise of a compassionate nature, and therefore the poet first interests the queen in the cause of Ulysses. At the same time he gives a pattern of conjugal affection, in the union between Arete and Alcinous." Pope. Löwe encloses this and the two following verses in brackets.

314. Ἰδέειν. Ion. and poet. for ἰδεῖν.

315. Οἶκον. Comp. vs. 114.

318. Τρώχων. Ionic imperfect of τροχάω, poet. for τροχάω, an epic form of τρέχω. Comp. Iliad X. 163.

Odyss. O. 450. Apoll. Rhod. IV. 1266. — Εὖ δὲ πλίσσοντο. And they paced gracefully with alternate feet. Πλίσσειν signifies to put forward the feet, one before the other, alternately. Leisner on Bos Ellips. p. 491. ed. Lond. 1825. seems to have read πλίσσοντο, referring to Callim. Hym. in Dian. vs. 243. and Horace, Od. I. 4. 7. Comp. Odyss. Z. 318. Kennedy on Iliad Ψ. 120. and Thiersch, Gr. Gr. §. 290. 5.

319. Ἐποίατο. Ion. and poet. for ἔποιντο. — Πεζοί. The pedestrians.

320. Νόφ. With judgment. Scholiast: τεχνικῶς.

321. Ἡέλιος. Epic for ἥλιος. — Καὶ τοί. Comp. vs. 243.

322. Ἴρὸν. For ἱερόν. — Ἰν' ἄρ' ἔζετο. Where the godlike Ulysses accordingly sat—as he had been commanded by Nausicaa, vs. 259. Comp. vs. 21.

324. Κλυθί. Poetical for κλύε. Comp. Iliad A. 37. B. 56. This form is sometimes extended, by reduplication, to κέκλυθι. Comp. Iliad K. 284. — Μεῦ. Comp. vs. 239.

Νῦν δὴ πέρ μευ ἄκουσον, ἐπεὶ πάρος οὔ ποτ' ἄκουσας 325
 'Ραιομένον, ὅτε μ' ἔρραϊε κλυτὸς Ἐννοσίγαιος.
 Δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν.
 ὧς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·
 Αὐτῷ δ' οὔ πω φαίνεται ἑναντίη· αἶδετο γάρ ῥα
 Πατροκασίγνητον· ὃ δ' ἐπιζαφελῶς μενέεινεν 330
 Ἀντιθέῳ Ὀδυσῇ, πάρος ἦν γαῖαν ἰκέσθαι.

325. Νῦν δὴ πέρ μευ. *Now at least, I pray hear me, &c.*

326. Ἐννοσίγαιος. Neptune, a son of Saturn and Rhea, and God of the sea, is called *the earth-shaker*, because earthquakes were attributed to the ocean. He is called Ἐννοσίγαιος, H. 35.

327. Δός μ' ἐς Φ. *Grant that I may go, &c.* "Fac ut a Phæacibus amice accipiar et cum misericordia." *Schausfeld.* Compare Aristot. Rhet. III. 14.

329. Ἐναντίη. The old edd. have ἑναντίον. — Αἶδετο γάρ ῥα. *Because she stood in awe of, &c.* For γάρ ῥα in this sense consult Hoogeveen under ῥα, and comp. Iliad A. 113. 236. We see the ancients held a subordination

among the Deities, and though different in inclinations, yet they act in harmony: one God resists not another. This is more fully explained, as Eustathius observes, by Euripides, in his Hippolytus; where Diana says, it is not the custom of the Gods to resist one another, when they take vengeance even upon the favourites of other deities. The late tempest that Neptune had raised for the destruction of Ulysses was an instance of Neptune's implacable anger: this makes Minerva take such measures as to avoid an open opposition, and yet consult the safety of Ulysses; she descends, but it is secretly.

330. Πατροκασίγνητον. Neptune.

ΟΔΥΣΣΕΙΑΣ

ΠΑΨΩΙΔΙΑ Η.

ARGUMENT.

The princess Nausicaa returns to the city, and Ulysses soon after follows. He is met by Minerva, in the form of a young virgin, who guides him to the palace, and directs him in what manner to address queen Arete. She then involves him in a mist, that he might pass invisible. The palace and gardens of Alcinous are described. Ulysses on his arrival falls at the feet of the queen, and the mist disperses. He entreats her to have pity on him, and to send him to his own country. The Phæacians admire and receive him with great respect. Alcinous commands him to rise, and orders an entertainment for him. The queen, recognising the garments he then wore, inquires by what means he had obtained them. Hereupon he relates his departure from Calypso, his voyage and wreck, and his meeting with Nausicaa.

ΟΔΥΣΣΕΙΑΣ Η.

ΟΔΥΣΣΕΩΣ ΕΙΣΟΔΟΣ ΠΡΟΣ ΑΛΚΙΝΟΟΝ.

“ΩΣ ὁ μὲν ἐνθ’ ἡράτο πολύτλας δῖος Ὀδυσσεύς·
Κούρην δὲ προτὶ ἄστυ φέρειν μένος ἡμιονοῖν.
Ἦ δ’ ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δῶμαθ’ ἵκανε,
Στήσεν ἄρ’ ἐν προθύροισι· κασίγνητοι δέ μιν ἀμφὶς
Ἰσταντ’, ἀθανάτοισι ἐναλίγκιοι· οἳ ῥ’ ὑπ’ ἀπήνης
Ἡμιόνους ἔλυνον, ἐσθῆτά τε ἔσφερρον εἴσω.
Αὐτὴ δ’ ἐς θάλαμον ἐὼν ἦε· δαίε δέ οἱ πῦρ
Γρηῦς Ἀπειραΐη, θαλαμηπόλος Εὐρυμέδουσα,
Τὴν ποτ’ Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·

2. Μένος ἡμιονοῖν. *The strength of mules; for strong mules.* So δράκοντος φόβος, *a terrible serpent.* Hesiod, Scut. H. 144. This mode of expression is more usual in the designation of persons remarkable for their qualities of body or mind. Thus, μένος Ἀλκινόοιο, vs. 167. and Θ. 2. The same idiom occurs also in Latin. Comp. Phædrus, I. 13. 12. Viger, III. 1. 9.—Ἡμιονοῖν. Comp. Z. 19.

3. Ἦ δ’ ὅτε δὴ. *And Nausicaa, when she had now arrived, &c.*—Δῶμαθ’ ἵκανε. Comp. Z. 114.

4. Στήσεν ἄρ’ ἐν. *She stopped her chariot at the vestibule.* Comp. Iliad E. 755. Barnes translates *constitit in vestibulo*; but incorrectly.—Προθύροισι. See notes on Virgil, Georg. IV. 20.

5. Οἳ ῥ’ ὑπ’ ἀπήνης. *They accordingly loosed the mules from the chariot.* Thus Wolf, in place of the old reading *ἀπ’ ἀπήνης*. See Gynther de Usu Præp. ap. Homer. §. 27. 1. and

comp. Matth. Gr. Gr. §. 592. β.

6. Ἡμιόνους ἔλυνον. It has been objected, that Homer calls the brothers of Nausicaa *godlike*, and yet gives them the employment of slaves. To this a twofold answer may be given. The general custom of antiquity made such offices reputable: and the great love of the brothers towards their sister sanctioned them. The final in ἔλυνον is produced by the arsis. Comp. Spitzner de Versu Homer. p. 60, seqq.

8. Ἀπειραΐη. *Eurymedusa from Epirus, the chamber-maid, &c.* Epirus is a region of Greece, between Macedonia, Thessaly, and the Ionian sea.—Θαλαμηπόλος. Scholiast: Ἦτοι ἡ περὶ τὸν θάλαμον ἀναστρεφόμενη, ἡ ἢ τοῦ οἴκου προνοοῦσα.

9. Ἀπείρηθεν. *From Epirus.* Θεν is a paragogic particle, added to substantives, to give them the signification of a genitive—*from*. Compare Matth. Gr. Gr. §. 87. The Phæacians

ΟΔΥΣΣΕΙΑΣ Η.

31

Ἀλκινόω δ’ αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσιν
Φαιήκεσσιν ἄνασσε, θεοῦ δ’ ὥς δῆμος ἄκουεν·
Ἦ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.
Ἦ οἱ πῦρ ἀνέκαιε, καὶ εἴσω δόρπον ἐκόσμει.
Καὶ τότε Ὀδυσσεὺς ὦρτο πόλινδ’ ἵμεν· αὐτὰρ Ἀθήνη
Πολλὴν ἡέρα χεῦε, φίλα φρονέουσ’ Ὀδυσῆϊ,
Μήτις Φαιήκων μεγαθύμων ἀντιβολήσας
Κερτομέοι τ’ ἐπέεσσι, καὶ ἐξερέοιθ’, ὅτις εἴη.
Ἄλλ’ ὅτε δὴ ἄρ’ ἐμελλε πόλιν δύσεσθαι ἐραννὴν,
Ἐνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη,
Παρθενικῇ εἰκυῖα νεήνιδι, κάλπιν ἐχούσῃ·
Στῆ δὲ προσθ’ αὐτοῦ· ὁ δ’ ἀνείρετο δῖος Ὀδυσσεύς·
“ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο
Ἀλκινόου, ὃς τοῖσδε μετ’ ἀνθρώποισιν ἀνάσσει;
Καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ’ ἰκάνω,

were a commercial people; and it was customary in those ages to exchange slaves in traffic. Besides, Eurymedusa might have been a captive; for piracy in early times was not dishonourable, and the seizure of cattle and slaves was frequent.—Ἀμφιέλισσαι. Comp. Z. 264.

11. Θεοῦ δ’ ὥς δῆμος. *And the people listened to him, i. e. obeyed him, &c.* Compare Æschyl. Agam. 930. Matth. Gr. Gr. §. 362.

13. Δόρπον ἐκόσμει. *Prepared supper.* Δόρπον in Homer usually signifies *a meal*. It appears to be the principal meal in Odys. M. 439. Comp. Z. 97.

15. Ἠέρα. Ion. for ἀέρα. The Ionians also generally use this word in the feminine. Comp. vs. 140. and Maitt. de Dial. p. 128. Virgil has imitated this passage, Æn. I. 411, seqq.—Φίλα φρονέουσα. Comp. Z. 313.

16. Ἀντιβολήσας. Comp. Z. 275.

17. Ὅτις. Epic for ὅστις.

18. Ἄλλ’ ὅτε δὴ ἄρα. *But when now therefore, &c.* Comp. Z. 21. 85. 110.

19. Ἐνθα οἱ ἀντεβόλησε. “Cui mater media sese tulit obvia sylva,” &c. Virgil Æn. I. 314.

20. Νεήνιδι. Ion. for νεάνιδι. Comp. Sophocl. Antig. 784. Eurip. Med. 1147.

22. Οὐκ ἂν μοι δόμον. *Would you not, &c.* Comp. Z. 57. Matth. Gr. Gr. §. 514. 2. c.

23. Ὅς τοῖσδε μετ’ ἀνθρώποισιν. *Who reigns among these men.* Μετὰ with a dative is found only in the poets. Comp. Matth. Gr. Gr. §. 587. b. Ὅς ἐν Φαίῃξιν ἄνασεν occurs in vs. 62. Comp. Matth. Gr. Gr. §. 360. obs. 3.

24. Ξείνος ταλαπείριος. Scholiast: Ἀρίσταρχος μὲν, ἀντὶ τοῦ ταλαίπωρος· τινὲς δὲ, ἀντὶ τοῦ ξένου καὶ πόρρωθεν πεπερακῶς, ἢ μακρόθεν ἀφιγμένους. Comp. Z. 193.

Τηλόθεν ἐξ ἀπίης γαίης· τῷ οὔτινα οἶδα 25
 Ἀνθρώπων, οἳ τήνδε πόλιν καὶ ἔργα νέμονται.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον, ὃν με κελεύεις,
 Δείξω· ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.
 Ἀλλ' ἴθι σιγῇ τοῖον· ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30
 Μηδέ τιν' ἀνθρώπων προτιόσσεο, μηδ' ἐρέεινε.
 Οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
 Οὐδ' ἀγαπαζόμενοι φιλέουσ', ὅς κ' ἄλλοθεν ἔλθοι.
 Νηυσὶ θοῇσιν τοίγε πεποιθότες ὠκείησιν,
 Λαῖτμα μέγ' ἐκπερώσιν, ἐπεὶ σφισι δῶκ' Ἐνοσίχθων· 35
 Τῶν νέες ὠκείαι, ὥσεί πτερόν ἢ νόημα.
 Ὡς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη
 Καρπαλίμως· ὃ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.
 Τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν

25. Ἐξ ἀπίης γαίης. *From a distant land.* Suidas and Hesychius: ἐκ τῆς ἀλλοδαπῆς, καὶ μακρὰν ἀπεχούσης γῆς. Compare Iliad A. 270. Odys. II. 18. Some read Ἀπίης, understanding the Peloponnesus, which was not known as the *Apian land* till long after Homer's time.—Τῷ. *Wherefore.*

27. Τὸν δ' αὖτε. *Him in turn, &c.* Comp. Z. 112.

28. Τοιγὰρ ἐγὼ τοι. *Therefore indeed, since you are a stranger, I will show, &c.*

30. Ἀλλ' ἴθι σιγῇ. *But go thus silently.* Eustathius: ἀντὶ τοῦ, οὕτως ὥς νῦν ἔρχη σιγῶν. "Progressa puella monstrat ingressu suo, quomodo incedere debebat." *Ernesti.*

31. Προτιόσσεο. Dor. and Ion. for προσόσσου, Æol. for προσόπτου.—Ἐρέεινε. A poetical form of the verb ἔρεσθαι.

32. Οὐ γὰρ ξείνους. *For these do not often admit strangers.* Eustathius supposes that Minerva design-

edly misrepresents the character of the Phæacians.

33. Ὅς κ' ἄλλοθεν ἔλθοι. *Whoever may come from another country.* This is an exception to the general rule: "If Relatives refer to definite persons, or things, they are followed by the indicative; but if the person, or thing, be indefinite, when in Latin *quicumque*, or *si quis*, is put, then the verb may be in the optative without *άν*, in the subjunctive with *άν*." Comp. Matth. Gr. Gr. §. 527. §. 528.

35. Ἐνοσίχθων. Neptune. Comp. Z. 326.

36. Ὡσεί νόημα. Cicero Tusc. Qu. I. 19: "Nihil est animo velocius, nulla est celeritas, quæ possit cum animi celeritate contendere." Comp. Claudian Rapt. Proa. II. 20.

38. Θεοῖο. So δεινὴ θεός, vs. 41. Comp. vs. 71. 291. Thus Virgil calls Venus *Deus*, Æn. II. 632.

39. Τὸν δ' οὐκ ἐνόησαν. Compare Virgil, Æn. I. 439, seq.

Ἐρχόμενον κατὰ ἄστν δια σφέας. οὐ γὰρ Ἀθήνη 40
 Εἷα εὐπλόκαμος, δεινὴ θεός· ἥ ῥά οἱ ἀχλὺν
 Θεσπεσίην κατέχευε, φίλα φρονέουσ' ἐνὶ θυμῷ.
 Θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἵσας,
 Αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ,
 Ὑψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45
 Ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἵκοντο,
 Τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
 Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις
 Πεφραδέμεν· δήεις δὲ Διοτρεφέας βασιλῆας,
 Δαίτην δαινυμένους· σὺ δ' ἔσω κίε, μηδέ τι θυμῷ 50
 Τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
 Ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
 Δέσποιναν μὲν πρῶτα κιχήσεται ἐν μεγάροισιν·
 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκήων

41. Δεινὴ θεός. *Powerful Goddess.* The Scholiast explains δεινὴ by φοβερὰ, δέους ἀξία. Comp. vs. 38. 71. Cicero, Tusc. Qu. I. 47. Invent. II. 31.—Ἡ ῥά οἱ ἀχλὺν. *Because she had poured a divine mist round him.* Comp. vs. 14. and Hoogeveen on ῥά.

43. Θαύμαζεν δ' Ὀδυσσεύς. Imitated by Virgil, Æn. I. 421.—Νῆας εἵσας. Comp. Z. 271.

45. Σκολόπεσσιν ἀρηρότα. *Fortified with palisades, &c.*—Ἀρηρότα, Ion. for ἀραρότα, from ἄρω.

46. Ἀλλ' ὅτε δὴ. Comp. Z. 85.—Δώμαθ' ἵκοντο. Comp. Z. 114.

47. Τοῖσι δέ. *Then indeed with these words, &c.* "Δὲ sæpius in apodosis respondet Latinorum jam vero. Vide Clarkium ad Il. A. 57. Γ. 200. Θ. 160." *Löwe.*

49. Πεφραδέμεν. Ion. for πεφραδεῖν, and this for φραδεῖν. In Homer and Hesiod second aorists are often used with a reduplication. Compare Matth. Gr. Gr. §. 165. obs. 5.

50. Δαίτην δαινυμένους. *Partaking of a feast.* In Greek, a verb is frequently followed by an accusative of the same derivation. Comp. Iliad B. 788. N. 219. Eurip. Phœnis. 65. Sophocl. Ant. 551.

51. Θαρσαλέος γὰρ ἀνὴρ. Virgil, Æn. X. 284. "Audentes fortuna juvat." Menander, Fragm. 84: Οὐκ ἐστὶ τόλμης ἐφόδιον μείζον βίου.

52. Εἰ καὶ ποθεν. *Although he may come from any foreign country whatever.*

54. Ἀρήτη δ' ὄνομ' ἐστίν. With ὄνομά ἐστι and the dative of the person, or thing, and ὄνομα ἔχει, which refers to a subject, the name is put in the nominative, as with ὀνομάζεσθαι, with which both phrases accord in signification; and not, as in Latin, in the genitive, or dative, "*est ei nomen Tullii,*" or "*Tullio.*" Comp. Matth. Gr. Gr. §. 308. Ἐπώνυμον is sometimes used absolutely, that is, without ὄνομα, as in Hesiod, Therg.

Τῶν αὐτῶν, οἵπερ τέκον Ἀλκίνοον βασιλῆα. 55
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
 Γείνατο, καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,
 Ὀπλοτάτη θυγάτηρ μεγάλητορος Εὐρυμέδοντος·
 Ὃς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν·
 Ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτός. 60
 Τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα
 Ναυσίθοον μεγάλθυμον, ὃς ἐν Φαίηξιν ἀνασθεν·
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.
 Τὸν μὲν, ἄκουρον ἑόντα, βάλ' ἀργυρότοξος Ἀπόλλων
 Νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα 65
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
 Καί μιν ἔτισ', ὥς οὔτις ἐπὶ χθονὶ τίεται ἄλλη,
 Ὃσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
 Ὡς κείνη πέρι κῆρι τετίμηται τε καὶ ἐστὶν
 Ἐκ τε φίλων παίδων, ἕκ τ' αὐτοῦ Ἀλκινόοιο, 70

282. Comp. Schwebel on Bos Ellips. under the word ὄνομα.—Ἐκ τοκῆων τῶν αὐτῶν. *Of the same parents.* Comp. Matth. Gr. Gr. §. 266.

56. Ποσειδάων ἐνοσίχθων. Comp. v. 35.

58. Ὀπλοτάτη θυγάτηρ. *The youngest daughter, &c.* Ὀπλότατος is properly an epithet of a young man, signifying *most capable of bearing arms*; and hence *youngest*. Comp. Iliad T. 108. It is applied to a young virgin also, Odyss. Γ. 465.—Εὐρυμέδοντος. Eurymedon, king of the giants, was father of Peribœa, by whom Neptune had a son, named Nausithous, king of the Phæacians, and father of Alcinous. Hesiod makes Nausithous son of Ulysses and Calypso.

60. Ἀλλ' ὁ μὲν ὤλεσε. *But he destroyed the arrogant people, and perished himself.* "Homer in the

Odysee," says Pausanias, VIII. 29. "evinces that the giants were mortals, and not the offspring of the Gods. And this he shows still more clearly, Odyss. H. 59, 60; for most are of opinion, that by λαὸς in those verses he means the multitude of mankind."

62. Ὃς ἐν Φαίηξιν. In vs. 23. the verb ἀνάσσειν is construed in like manner with μετὰ and a dative. Comp. Eurip. Iph. T. 31. Matth. Gr. Gr. §. 587. b. See Pope's note on vs. 74. of the translation.

64. Ἄκουρον. *Without male issue.*—βάλ' ἀργυρότοξος. This implies, says Madame Dacier, that he died suddenly. Comp. O. 409.

69. Πέρι κῆρι. Comp. Z. 158.—Καὶ ἐστίν. *And is still exceedingly honoured, &c.*

70. Ἐκ τε φίλων. *Both by her dear children, &c.* Comp. Herod. VII. 175. Matth. Gr. Gr. §. 574. p. 999.

Καὶ λαῶν, οἳ μὴν ῥα θεὸν ὥς εἰσορόωντες,
 Δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστν.
 Οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ·
 Οἷσιν τ' εὖ φρονέησι, καὶ ἀνδράσι νείκεα λύει.
 Εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ, 75
 Ἐλπωρὴ τοι ἔπειτα, φίλους τ' ἰδέειν, καὶ ἰκέσθαι
 Οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαίαν.
 Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη
 Πόντον ἐπ' ἀτρύγετον· λίπε δὲ Σχερίην ἐρατεινήν·
 Ἴκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγνιαν Ἀθήνην, 80
 Δύνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
 Ἀλκινόου πρὸς δώματ' ἴε κλυτὰ· πολλὰ δέ οἱ κῆρ

71. Οἳ μὴν ῥα. *Who indeed looking upon her as a deity, &c.* Comp. vs. 38. 41.

72. Δειδέχεται μύθοισιν. *Welcome her with words of applause, with joyous acclamations.* The middle verb δέικνυμαι, in the sense of *I welcome, I greet*, is epic, and makes the perfect δέιδεγμαι; hence the third pers. pl. Ion. δειδέχεται. Some, led astray by the similarity of meaning, derive this from δέχομαι. Comp. Matth. Gr. Gr. §. 165. obs. 4.

73. Οὐ μὲν γάρ τι. *For she herself is by no means destitute of good understanding at least.*

74. Οἷσιν τ' εὖ. Scholiast: Καὶ οἷς ἂν εὐφρονῇ ἡ Ἀρήτη, τὰ νείκεα, καὶ τὰς πρὸς ἀλλήλους διαφορὰς τῶν ἀνδρῶν καὶ τῶν γυναικῶν διαλύει.

75. Εἴ κέν τοι. Comp. Z. 213.

78. Γλαυκῶπις. Comp. Z. 13.

79. Ἀτρύγετον. Comp. Z. 226.

80. Μαραθῶνα. Marathon was a plain and village of Attica, ten miles from Athens, celebrated for the great and glorious victory gained by Miltiades over the Persians, who lost six thousand three hundred men, though the Athenians lost only one hundred

and ninety-two. It was here Theseus overcame the furious bull, which ravaged the whole country.—Εὐρυάγνιαν Ἀθήνην. Athens, the capital of Attica, was founded on a high rock, by Cecrops, B.C. 1550. from whom it was called Cecropia. It was afterwards extended to the plain, where ultimately stood the principal part of the city. It was named Athenæ by Erichonius, its fourth king, from Minerva, its tutelary deity. In aftertimes, Cecropia, the original part, was called ἡ ἄνω πόλις, or Ἀκρόπολις, and the portion in the plain ἡ κάτω πόλις. Previously to the Trojan War it appears to have been of great extent, since Homer gives it the epithets εὐκτιμένη and εὐρυάγνια.

81. Ἐρεχθῆος δόμον. Scholiast: Τὸ ἑαυτῆς τέμενος· ἐν τούτῳ γὰρ ἐτράφη Ἐρεχθεύς. Erechtheus, son of Pandion I. was sixth king of Athens, and priest of the temple of Minerva.

82. Πολλὰ δέ οἱ κῆρ. *He was revolving many things in his heart, standing, &c.* Iliad A. 193. Ἐὼς ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν; which Kennedy translates:

Ὁρμαιν' ἰσταμένω, πρὶν χάλκεον οὐδὸν ἰκέσθαι.
 Ὄστε γὰρ ἡελίου αἶγλη πέλεν ἢ σελήνης,
 Δῶμα κάθ' ὑψερεφές μεγαλήτορος Ἀλκινόοιο.
 Χάλκεοι μὲν γὰρ τοῖχοι ἐρηρέδατ' ἐνθα καὶ ἐνθα,
 Ἐς μυχὸν ἐξ οὐδοῦ· περὶ δὲ θριγκὸς κυάνοιο·
 Χρῦσαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·
 Ἀργύρεοι δὲ σταθμοὶ ἐν χαλκῷ ἔστασαν οὐδῶ,
 Ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσή δὲ κορώνη.
 Χρῦσαι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,
 Οὓς Ἡφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσιν,
 Δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,

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Such was the conflict of passions in his breast, when, &c. Ὄς ὁρμαίνε μένων occurs in Iliad X. 131. without the addition of any other word.

86. Χάλκεοι μὲν γάρ. This description is illustrative of the great care bestowed by the ancients on the strength and decoration of the walls of their houses and other buildings. Comp. Iliad Θ. 435. — Ἐρηρέδατο. For ἐρηρυσμένοι ἦσαν. Barnes reads ἐληλάδατ' from the Scholiast and two MSS. with this note: "De parietibus æneis, qui ductilibus certe laminis erant induti, vox ἐλαύνω proprie usurpatur." Clarke adopts this reading also.

87. Περὶ δὲ θριγκός. And round them a cornice of blue metal. "The cornice high Blue metals crowned, in colours of the sky." Pope. Κύανος occurs in Iliad Α. 24. 35. as a dark metal; but the species is unknown. It is supposed by some to be lead.

89. Ἔστασαν. The contracted form of the third person plur. plur. perf. of ἵστημι, they were standing; but ἔστασαν, poet. for ἔστησαν, third person plur. 1. aor. act. they placed. Comp. vs. 101. and Thiersch, Gr. Gr. §. 223. 88. h.

90. Ἀργύρεον δ' ἐφ' ὑπερθύριον. And over them a silver lintel. Eustathius: Ἦγουν τὸ ἐπικείμενον ταῖς θύραις, εἰς ὃ φασιν αἱ ἄνω στρόφιγγες ἀρμόζονται. Schaufelberger says, the casing of the door was silver. — Κορώνη. The ring, or handle of the door. Others say, the knocker. Scholiast: τὸ ἐπίσπαστρον τῆς θύρας, ἦτοι τὸ κρικίον. Χρυσή is a dissyllable.

91. Χρῦσαι δ' ἐκάτερθε. "Alcinous has images of dogs in gold and silver, for the ornament of his palace. Homer animates them in his poetry; but to soften the description, he introduces Vulcan, and ascribes the wonder to the power of a God. If we take the poetical dress away, the truth is, that these dogs were formed with such excellent art, that they seem to be alive, and Homer, by a liberty allowable to poetry, describes them as really having that life, which they only have in appearance." Pope. Eustathius: τινὲς δὲ τοὺς ῥηθέντας κύνας οὐ ζῶα νοοῦσιν, ἀλλὰ ἦλους, ὅθεν φασὶ καὶ κυνάδας φάμεν.

93. Φυλασσέμεναι. Schol. Ambr. ὥστε δοκεῖν φυλάσσειν.

Ἀθανάτους ὄντας καὶ ἀγήρως ἡματα πάντα.
 Ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἐνθα καὶ ἐνθα,
 Ἐς μυχὸν ἐξ οὐδοῖο διαμπερές· ἐνθ' ἐνὶ πέπλοι
 Λεπτοὶ εὐννητοὶ βεβλήατο, ἔργα γυναικῶν.
 Ἐνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο,
 Πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
 Χρῦσαι δ' ἄρα κοῦροι εὐδμήτων ἐπὶ βωμῶν
 Ἔστασαν, αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
 Φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσιν.
 Πεντήκοντα δὲ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες,
 Αἱ μὲν ἀλετρεύουσι μύλης ἐπὶ μῆλοπα καρπὸν,
 Αἱ δ' ἱστοὺς ὑφώσι καὶ ἡλάκατα στρωφῶσιν,
 Ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο·

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94. Ἀγήρως. Acc. pl. Att. Schol. Ambr. διὰ τὸ δοκεῖν εἶναι νεωστὶ κατεσκευασμένους.

95. Ἐν δὲ θρόνοι. But within, around the walls, were thrones firmly fixed, &c.

96. Πέπλοι. Properly, female robes; but in this place, couch-covers.

"Fair thrones within from space to space were raised,

Where various carpets with embroidery blazed."—Pope.

Ἐν . . . βεβλήατο. Tmesis for ἐνεβέβληντο: were thrown over—spread. Comp. Horace, Sat. II. 6. 102, seq.

99. Ἐπηετανὸν γὰρ ἔχεσκον. For they had in abundance. "Abundanter enim habebant, sc. Phæaces, ad edendum et bibendum." Schaufelb. "Perpetue enim epulas habebant." Clarke. Comp. Z. 86.

100. Χρῦσαι δ' ἄρα κοῦροι. "This is a remarkable piece of grandeur. Lamps, as appears from Odyss. Σ. were not at this time known to the Grecians, but only torches. These were held by images in the shape of beautiful youths, and those images were of gold." Pope. Comp. Lucr.

II. 24, seqq. and Casaubon on Athenæus, IV. 2.—Εὐδμήτων ἐπὶ βωμῶν. Upon well-wrought pedestals.

101. Ἔστασαν. Comp. vs. 89. — Μετὰ χερσίν. In their hands. Comp. Iliad E. 344. and Matth. Gr. Gr. §. 587. d.

102. Φαίνοντες νύκτας. "To dispense rays for the banquet through the gloom of night." Wakefield. — Δαιτυμόνεσσιν. For the guests. In Odyss. Δ. 621. δαιτυμῶν signifies one who prepares an entertainment, a cook.

103. Πεντήκοντα δὲ οἱ. Compare Virgil, Æn. I. 703. Eustathius reads πεντήκοντα δ' ἔσαν.

104. Αἱ μὲν ἀλετρεύουσι. Grinding corn, making bread, and preparing the daily food, was the office of females in ancient times. Comp. Odyss. Υ. 107. Matth. XXIV. 41. Luke XVII. 35.

105. Αἱ δ' ἱστοὺς ὑφώσι. And others weave webs, &c.—Ἥλάκατα. Comp. Z. 53. 306.

106. Οἷά τε φύλλα. Like the leaves of a lofty poplar. Some refer this comparison to the work, others to the damsels employed in the work. Eustathius is of opinion that it alludes

Καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.
 Ὅσσον Φαίηκες περὶ πάντων ἰδρὶες ἀνδρῶν
 Νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναῖκες
 Ἰστὸν τεχνῆσαι· πέρι γάρ σφισι δῶκεν Ἀθήνη 110
 Ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς.
 Ἐκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
 Τετράγυος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
 Ἐνθα δὲ δένδρεα μακρὰ πεφύκει τηλεθώοντα,
 Ὅγχναι καὶ ῥοιαί καὶ μηλέαι ἀγλαόκαρποι, 115
 Συκαὶ τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
 Τάων οὔποτε καρπὸς ἀπόλλυται, οὐδ' ἀπολείπει
 Χείματος, οὐδὲ θέρους, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 Ζεφυρίη πνεῖουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.

to the damsels, and expresses the quick and continued motion of their hands.

"Some ply the loom: their busy fingers move
 Like poplar leaves, when Zephyr fans the grove."—Pope.

107. Καιροσέων. From the well-woven linen, &c. Eustathius: εὐφύων, εὐ κεκαιρωμένων. Hesych. μεμιτωμένων, εὐ κεκαιρωμένων, εὐ ὑφασμένων. Καῖρος and μίτος are synonymous, signifying the woof or thread of a shuttle. "Ita dense et arcte contexta, ut ne oleum quidem per ea penetret, sed defluat." Schaufelb. "The ancients were accustomed to perfume their garments with fragrant oils. Let the reader compare Iliad XVIII. 686. of this translation (Pope's), and especially the original of that passage." Wakefield.

108. Ὅσσον. In the old edd. τόσσον. Comp. Thiersch, Gr. Gr. §. 343. 8. c.

109. Ὡς δὲ γυναῖκες. So the Phæacian women are skilled, &c. We may gather, says Madame Dacier, from what Homer relates concerning the

skill of the Phæacian damsels, that they were famed for these works of curiosity: the Corcyrians were much given to traffic, and perhaps they might bring slaves from the Sidonians, who instructed them in these manufactures.

110. Τεχνῆσαι. The Scholiast reads τεχνήσσαι for τεχνήσεσθαι.—Πέρι. For περισσῶς.

112. Μέγας ὄρχατος. Comp. Pope's note on vs. 142. of the translation.

113. Ἐρκος ἐλήλαται. Comp. Z. 9.

114. Τηλεθώοντα. From τηλεθάω, an epic form of θάλλω. Comp. Theocr. Epigr. IV. 6. Thiersch, Gr. Gr. §. 220. 73.

115. Ὅγχναι. Barnes reads ὄχναι. Comp. Theocr. I. 134.

116. Ἐλαῖαι τηλεθόωσαι. The olive was an evergreen, and some say sacred to Minerva on this account. "Magis tamen, quia magna harum arborum copia erat in terra Attica, quæ terra Minervæ erat quasi propria." Schaufelb.

118. Θέρους. Dor. for θέρους.

119. Ζεφυρίη. Eustathius, and Schwebel on Bos Ellips., supply πνοῇ

Ὅγχνη ἐπ' ὄγχνη γηράσκει, μῆλον δ' ἐπὶ μῆλῳ, 120
 Αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.
 Ἐνθα δὲ οἱ πολύκαρπος ἄλωι ἐρρίζωται·
 Τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
 Τέρσεται ἡελίῳ, ἑτέρας δ' ἄρα τε τρυγώσιν,
 Ἄλλας δὲ τραπέουσι· πάροιθε δὲ τ' ὄμφακές εἰσιν, 125
 Ἄνθος ἀφιείσαι, ἕτεραι δ' ὑποπερκάζουσιν.
 Ἐνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
 Παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·
 Ἐν δὲ δύο κρῆναι, ἡ μὲν τ' ἀνὰ κῆπον ἅπαντα
 Σκίδναται, ἡ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴησιν 130
 Πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.
 Τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.
 Ἐνθα σταῖς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.

from πνεῖουσα. Thiersch, Gr. Gr. §. 313. 6. considers Ζεφυρίη as a substantive.

120. Ὅγχνη ἐπ'. A dactyl. Comp. Spitzner de Versu Homer, p. 6, seqq. —Γηράσκει. Ripens. Comp. Diodor. Sic. Bibl. II. fin.

121. Αὐτάρ. "Et, porro." Schaufelb.—Σῦκον δ' ἐπὶ σύκῳ. Comp. Athenæus, I. 8. and 19. Eurip. Iph. T. 197. Troad. 595. and Matth. Gr. Gr. §. 586. γ.

122. Ἐνθα δὲ οἱ. There besides was planted for him, &c.

123. Τῆς ἕτερον μὲν. Supply μέρος. With the Greeks the vintage was thus ordered: first, the grapes were all carried into a house; afterwards they were exposed ten days and nights to the sun and air: then they were kept five days in a cool shade, and on the sixth they were trod, and the liquor put into vessels. Compare Hesiod, Ἔργ. 229.

125. Τραπέουσι. Eustathius: ἀντὶ τοῦ πατοῦσιν.—Πάροιθε δὲ τ' ὄμφακές. Pliny, N. H. XVI. 27. mentions vines

that bore fruit three times annually.

127. Ἐνθα δὲ. Comp. vs. 122.—Πρασιαί. "Πρασιά, area in horto, maxime area extrema, ambiens extremitates horti; longus et non latus ordo plantarum ad extremum latus horti, vel majoris alicujus partis horti: nam est a τὸ πέρας, extremum; quasi περασιά." Schaufelb.—Παρὰ νείατον ὄρχον. Adjoining the extreme row of the vines. Scholiast: ὄρχον· στίχον ἀμπέλου. The garden of Alcinous was laid out in three compartments: a grove for fruit-trees and shade, a vineyard, and an allotment for herbs.

129. Ἐν δὲ δύο. But in the garden are two fountains, &c. Comp. vs. 95.

130. Ἰησιν. Supply ὑδωρ.

131. Ὅθεν ὑδρεύοντο. From which fountain the citizens were accustomed to draw, &c.

132. Τοῖ' ἄρ' ἐν Ἀλκινόοιο. Supply δόμῳ: Such, then, were the splendid gifts of the gods in the palace of Alcinous. "Talia inquam." Clarke.

133. Θηεῖτο. Comp. vs. 134. and Z. 237.

Αὐτὰρ ἐπειδὴ πάντα ἐὼ θῆσατο θυμῷ,
 Καρπαλίμως ὑπὲρ οὐδὸν ἐβήσατο δώματος εἴσω. 135
 Εὔρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας
 Σπένδοντας δεπάεσσιν εὐσκόπῳ Ἀργειφόντῃ,
 ὧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.
 Αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς,
 Πολλὴν ἥρ' ἔχων, ἣν οἱ περικέχεν Ἀθήνη, 140
 Ὅφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.
 Ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεύς.
 Καὶ τότε δῆ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἄηρ.
 Οἱ δ' ἄνεω ἐγένοντο δόμον κάτα, φῶτα ἰδόντες·
 Θαύμαζον δ' ὁρόωντες· ὁ δ' ἐλλιτάνευεν Ὀδυσσεύς· 145
 Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
 Σὸν τε πόσιν, σά τε γούναθ' ἰκάνω, πολλὰ μογήσας,

134. Αὐτὰρ ἐπειδὴ. Comp. Z. 2.—
—Θῆσατο. From θήσμαι, an epic
and Ionic form of θάσμαι.

137. Ἐυσκόπῳ Ἀργειφόντῃ. *The vigilant and the Argicide* are epithets of Mercury. The latter epithet, which occurs frequently in Homer, seems to refer to the legend of Io. Comp. Ovid, Met. I. 717. "May it not be *Ground-slayer*, and have been an original epithet of the God of husbandry? The eyes of Argos may have been the flowers with which the meads are bespread: the instrument with which the God slew him was the ἄρπη, *false*." Keightley.

138. ὧ πυμάτῳ. In very ancient times, the Greeks, after supper, and before they prepared to retire to rest, offered libations to Mercury. In after-ages this practice was altered, and they made offerings, not to Mercury, but to *Jupiter the Perfecter*, Διὶ Τελείῳ. Comp. Athenæus, I. 14.

140. Πολλὴν ἥρα. Comp. vs. 15.

141. Ὅφρ' ἴκετο. *Until he came*, &c.

142. Ἀμφὶ δ' ἄρ' Ἀρήτης. *Ulysses*

accordingly threw his hands round, &c. Comp. Z. 21. Clarke explains ἄρα by "proinde, ut ei præceperat Nausicaa." Comp. Z. 310. The suppliants of antiquity used to fall on their knees, and exercise the mode of supplication here described, not only towards men, but also towards females.

143. Καὶ τότε δῆ ῥα. *And then at length, naturally, the heaven-sent mist was again dispersed from him*, &c. Comp. Z. 21. "Circumsusa repente Scindit se nubes, et in æthera purgat apertum," Virgil, Æn. I. 586.

145. Ἐλλιτάνευεν. Poet. for ἐλειτάνευεν, which was the common reading prior to Barnes' edition. Others read ὁ δὲ λιτάνευεν.

147. Σὸν τε πόσιν. It has been objected, that Minerva's command to Ulysses was, that he should address the queen; and that he here exceeds the directions of the Goddess. Spondanus says, Ulysses adapts himself to circumstances; and seeing the king and nobles present, he deemed it improper not to notice them. Pope

Τούσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὄλβια δοῖεν
 Ζωέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
 Κτήματ' ἐνὶ μεγάροισι, γέρας δ', ὅτι δῆμος ἔδωκεν. 150
 Αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἰκέσθαι
 Θάσσον· ἐπειδὴ δηθὰ φίλων ἄπο πῆματα πάσχω.
 ὧς εἰπὼν, κατ' ἄρ' ἔζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσιν,
 Πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Ὅψε δὲ δὴ μετέειπε γέρων ἥρως Ἐχένης, 155
 Ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν,
 Καὶ μύθοισι κέκαστο, παλαιὰ τε πολλὰ τε εἰδώς·
 Ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀλκινό', οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικεν,
 Ξεῖνον μὲν χαμαὶ ἥσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160
 Οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
 Ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροῆλου

thinks Ulysses complies with Minerva's command, which was to address the queen chiefly, but not exclusively of the king.

151. Αὐτὰρ ἐμοί. Ulysses is very brief, and breaks abruptly into the subject of his petition. His gesture and posture of a suppliant speak for him. This conciseness is an instance of Homer's judgment, who well knew when to be short, and when to be copious.

152. Ἐπειδὴ. "Quoniam, siquidem." Löwe.

153. Ἐπ' ἐσχάρῃ. This was the custom of suppliants: they betook themselves to the hearth as sacred, and a place of refuge, being particularly under the protection of Vesta, and there sat mute. This partly accounts for the brevity of Ulysses in his supplication. Comp. Apoll. Rhod. IV. 693. and Robinson's Arch. Gr. III. 5.

155. Ὅψε δὲ δὴ. *But at length indeed*, &c. "Sero autem tandem." Clarke.

156. Φαιήκων ἀνδρῶν. *Older than the other Phæacians*, i.e. the oldest of the Phæacians. In like manner Isocrates de Pace, p. 173. uses the comparative for the superlative. Compare Hermann on Viger, p. 717. and Matth. Gr. Gr. §. 457. obs. 2.

157. Κέκαστο. Pluperf. of the defective verb καίνυμαι, *I excel*. Comp. Matth. Gr. Gr. §. 239.

159. Οὐ μὲν τοι τόδε. *This indeed is not honourable for thee*, &c. The comparative for the positive. Comp. Iliad A. 32. Xenoph. Cyr. V. 1. 12. Matth. Gr. Gr. §. 457.

161. Οἶδε δὲ σὸν μῦθον. *But these*, &c. pointing to the noble Phæacians present. "Hi vero, tuum jussum expectantes, continent se, ne ipsi jubeant." Schaufelb.

162. Ἀλλ' ἄγε δὴ. *But come now*, &c. Comp. Z. 85.—Ἐπὶ θρόνου ἀργυροῆλου. *On a seat studded with silver nails*. Comp. Iliad B. 45.

Εἶσον ἀναστήσας· σὺ δὲ κηρύκεσσι κέλευσον
 Οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ
 Σπείσομεν, ὅσθ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ· 165
 Δόρπον δὲ ξείνῳ ταμὴν δότῳ ἔνδον ἐόντων.
 Αὐτὰρ ἐπεὶ τόγ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
 Χειρὸς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην,
 ὦρσεν ἀπ' ἐσχαρόφιν, καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,
 Υἱὸν ἀναστήσας, ἀγαπήνορα Λαοδάμαντα, 170
 Ὃς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέεσκεν.
 Χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 Καλῇ, χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 Νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 Σίτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα, 175
 Εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
 Αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·
 Καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
 Ποντόνοε, κρητῆρα κερασσάμενος, μέθυ νεῖμον

164. Ἐπικρῆσαι. Epic for ἐπικεράσαι, to pour out additional wine. Scholiast: ἐπὶ τῷ ὄντι ἕτερον ἐπικεράσαι. Eustathius: ἐπὶ τῷ προσκερασθέντι καὶ ἕτερον κεράσαι.—Ἴνα καὶ Διὶ. When Ulysses arrived at the palace of Alcinoüs, the king and his noble guests were about to pour libations to Mercury, vs. 137. They now pour libations to Jupiter, who presides over strangers, (Διὶ Ξενίῳ,) on account of the arrival of Ulysses.

165. Σπείσομεν. Ion. for σπείσωμεν.—Ὅσθ' ἰκέτησιν. Ζεὺς Ἰκετήσιος, or Ἰκέσιος, was the tutelary God of suppliants. Comp. Eurip. Hec. 341. Plutarch, Symp. I. 2.

166. Δόρπον. Comp. Z. 97.—Ἐνδον ἐόντων. From the viands that are within. The provisions which remained after an entertainment were usually laid up for the stranger or

accidental guest. Comp. Fieth, III. 5. 11.

167. Μένος Ἀλκινόοιο. Comp. vs. 2.

169. Ἐσχαρόφιν. For ἐσχάρας. Comp. Z. 31. Matth. Gr. Gr. §. 87.

172. Χέρνιβα δ' ἀμφίπολος. "Dant famuli manibus lymphas," Virgil, Æn. I. 700. Comp. Athenæus, I. 15.

174. Παρὰ δὲ ξεστὴν. In the heroic ages the tables were of wood, of an oblong form, and polished by the artist who made them. They were also carefully cleansed with sponges, and kept in a polished state by continual rubbing. Comp. Odyss. A. 138. Y. 150. Athen. XI. 12. and Arrian, VII. 26.

176. Παρεόντων. From her present supply of provisions. Comp. vs. 166.

179. Κρητῆρα. The κρητῆρ was a large vessel from which the wine was distributed to all the guests.

Πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ
 Σπείσομεν, ὅσθ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ. 180
 ὦς φάτο· Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα·
 Νώμῃσεν δ' ἄρα πᾶσιν, ἐπαρξάμενος δεπάεσσιν.
 Αὐτὰρ ἐπεὶ σπείσαν τ', ἐπιὸν θ', ὅσον ἤθελε θυμὸς,
 Τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν· 185
 Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,
 Ὅφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Νῦν μὲν δαισάμενοι κατακείμετε οἴκαδ' ἰόντες·
 Ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες,
 Ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν, ἡδὲ θεοῖσιν 190
 Ῥέξομεν ἱερὰ καλά· ἔπειτα δὲ καὶ περὶ πομπῆς
 Μνησόμεθ', ὥς χ' ὁ ξεῖνος ἀνευθε πόνου καὶ ἀνίης
 Πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαίαν ἵκηται
 Χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν·
 Μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσιν, 195
 Πρὶν γε τὸν ἦς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
 Πείσεται, ἄσσα οἱ Αἴσα Κατακλῶθές τε βαρεῖαι

Comp. Iliad A. 598. "Magnum cratera implevit," Virgil, Æn. III. 525. It was so called from κεράσασθαι, because the wine in it was generally mixed with water. Comp. Odyss. A. 110.

180. Ἴνα καὶ Διὶ. Comp. vs. 164, 165.

183. Νώμῃσεν δ' ἄρα. And he accordingly distributed to all. Comp. Z. 21. "Ἄρα, deinceps, ut jussu Alcinoüs, vs. 179." Clarke.—Ἐπαρξάμενος. Having made a beginning with the cups from right to left. Comp. Iliad A. 471, 597, 598. The Scholiast explains ἐπαρξάμενος in the same reference to libations, which ἀπάρχεσθαι bears to sacrifice; i.e. offering the first-fruits. "Initium faciebat, ut libarent omnes ex poculis, Diis sacrum id ferentes." Schaufelb.

186. Κέκλυτε, Φαιήκων. Comp. Z.

324. "Audite, o procures, ait." Virgil, Æn. III. 103.

191. Περὶ πομπῆς. We will call to mind respecting his conveyance, &c. Πομπῇ signifies a guidance, sending, or dismissing with an escort. For the construction of μνᾶσθαι with περὶ and a genitive, see Matth. Gr. Gr. §. 347. obs. 1. and compare Herod. I. 36. Xenoph. Cyrop. VIII. 2. 12.

193. Πομπῇ ὑφ' ἡμετέρῃ. Under our conduct. — Ἡν. Epic for ἐὴν, suam.

194. Εἰ καί. There is a difference between εἰ καί and καὶ εἰ: the former expresses something actual, and signifies although; the latter something hypothetical, even if. Comp. Thiersch, Gr. Gr. §. 328. 3. §. 330. 5. b. and Hermann on Viger, p. 832.

197. Αἴσα Κατακλῶθές τε. Fate and the Destinies. Hesiod, Theog.

Γεινομένω νήσαντο λίνω, ὅτε μιν τέκε μήτηρ.
 Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
 Ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται. 200
 Αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
 Ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας·
 Δαίνυνται τε παρ' ἄμμι καθήμενοι, ἔνθα περ ἡμεῖς.
 Εἰ δ' ἄρα τις καὶ μῶνος ἰὼν ξύμβληται ὁδίτης,
 Οὔτι κατακρύπτουσιν· ἐπεὶ σφισιν ἐγγύθεν εἰμὲν, 205

217. limits the Fates, or Destinies, to three: Cloto, Lachesis, and Atropos; but he does not take any notice of their *spinning*. Homer mentions the spinning, Iliad V. 127. as well as in the present passage. The *Αἶσα* of Homer is represented as that all-ruling power which neither Gods nor men can escape. The *Κατακλῶθες* (Spinners) occur only in this passage. The *Norner*, the Destinies of Scandinavian Mythology, are also represented as *spinners*. Compare the seventh Ode of Gray, entitled "The Fatal Sisters."

198. *Νήσαντο λίνω*. "Sive ita nascenti legem dixere sorores; Nec data sunt vitæ fila severa mæte," Ovid, Heroid. Epist. XV. 81. Comp. Mitscherlich on Horace, Od. II. 3. 15.

199. *Εἰ δέ τις*.
 "But if descended from the Olympian bower,
 Gracious approach us some immortal Power;
 If in that form thou com'st a guest divine:
 Some high event the conscious Gods design.
 As yet, unbid they never graced our feast,
 The solemn sacrifice called down the guest."—Pope.

"Hoc pertinet ad opinionem de Diis humana specie interdum oberrantibus (unde necessitas hospitum benigne tractandorum) cujus multa

apud veteres vestigia." Ernesti.

203. *Δαίνυνται τε*. Robinson, Arch. Gr. III. 4. derives *μεθύειν*, to be intoxicated, from *μετὰ τὸ θύειν*; because the Greeks never drank to excess, except after a sacrifice, when they thought themselves obliged to do so: and hence the Gods were said to feast with men.

204. *Εἰ δ' ἄρα τις*. But if perchance, &c. Comp. Z. 21. Though *εἰ* is construed with a subjunctive by Homer and the Ionic writers, it is never so used by the Attics. Comp. Brunck on Aristoph. Plut. 216. and Viger, VIII. 6.

205. *Οὔτι κατακρύπτουσιν*. They do not by any means disguise themselves. —*Ἐπεὶ σφισιν ἐγγύθεν*. Since we, Phæacians, are as nearly allied to them, as the Cyclops and the wild tribes of the Giants. Scholiast: ὡς εἰσὶν ἀλλήλων ἐγγὺς Κύκλωπες τε καὶ Γίγαντες, ἥτοι κατὰ γένος, ἢ κατὰ τόπον, (τρόπον;) ἢ κατὰ ἀδικίαν, οὕτως καὶ ἡμεῖς θεοῖς πλησίον κατὰ δικαιοσύνην. Thus also Pope:

"So near approach we their celestial kind,
 By justice, truth, and probity of mind;
 As our dire neighbours of Cyclopean birth
 Match in fierce wrong the giant-sons of earth."

"In this sense there is something intricate and contrary to Homer's manner. We have seen that they

Ὡσπερ Κύκλωπες τε καὶ ἄγρια φύλα Γιγάντων.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 Ἀλκίνο', ἄλλο τί τοι μελέτω φρεσὶν· οὐ γὰρ ἔγωγε
 Ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 Οὐδέμας, οὐδὲ φυὴν, ἀλλὰ θνητοῖσι βροτοῖσιν· 210
 Οὔστινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας οἰζύν
 Ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην.
 Καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
 Ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα,
 Ἄλλ' ἐμὲ μὲν δορπῆσαι ἑάσατε, κηδόμενόν περ. 215
 Οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
 Ἐπλετο, ἥτ' ἐκέλευσεν εἰς μνήσασθαι ἀνάγκη,
 Καὶ μάλα τειρόμενον, καὶ ἐνὶ φρεσὶ πένθος ἔχοντα.
 Ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν· ἡ δὲ μάλ' αἰεὶ
 Ἐσθέμεναι κέλεται καὶ πινέμεν· ἐκ δέ με πάντων 220

derived themselves from Neptune, which sufficiently justifies the other interpretation." Cowper.

208. Ἄλλο τί τοι μελέτω. Let something else be a care to thy mind, i.e. let no such idea occupy thy thoughts.

210. Οὐδέμας. Comp. Z. 16. 152.

211. Ὀχέοντας οἰζύν. Bearing a load of woe. A metaphor from carrying burdens.

"Alas, a mortal! most oppressed of those Whom Fate has loaded with a weight of woes."—Pope.

Comp. Odys. A. 297. A. 618.

213. Καὶ δ' ἔτι κεν. And besides I could recount misfortunes even still more numerous.

215. Ἄλλ' ἐμὲ μὲν δορπῆσαι. Athenæus, X. 1. censures Homer for representing Ulysses as an unmannerly glutton. Barnes and Clarke defend the hero's conduct, comparing Z. 250. and considering all agreeable to nature.

216. *Στυγερῇ ἐπὶ γαστέρι*. The commentators generally consider this as put for *στυγερῆς γαστέρος*. Comp. Matth. Gr. Gr. §. 455. Thiersch, Gr. Gr. §. 281. 8. But Gynther de Usu Præp. ap. Homer. p. 34. says ἐπὶ here signifies time, and renders it: "tempore ventris esurientis, i.e. esurienti cuique nihil molestius est ea ipsa." "Planus illud ἐπὶ ita reddideris: quamdiu latrat stomachus, nihil est eo importunius, nihil majori gravitate, ut sibi satisfiat, flagitat." Löwe. Clarke compares Oppian, Hallient. 199, seqq.

217. Ἐπλετο. "Esse solet." Schaufelb.—ἥτ' ἐκέλευσεν. And which necessarily urges one to be mindful of it.

218. Καὶ μάλα. Although very much afflicted, &c.

219. Ἡ δὲ μάλ' αἰεὶ. Supply γαστήρ.

220. Ἐκ δέ με ληθάναι. Tmesis for ἐκληθάναι, &c. And makes me forget all the ills, &c. The active verb

Ληθάνει, ὅσσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
 Ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἡοὶ φαινομένηφιν,
 Ὡς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
 Καίπερ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰῶν
 Κτῆσιν ἐμὴν, δμῶάς τε, καὶ ὑψερεφές μέγα δῶμα. 225
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνεον, ἧδ' ἐκέλευον,
 Περμπέμεναι τὸν ξείνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
 Αὐτὰρ ἐπεὶ σπεῖσάν τ', ἐπιόν θ', ὅσον ἤθελε θυμὸς,
 Οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος.
 Αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, 230
 Πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς
 Ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτὸς.
 Τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
 Ἔγνων γὰρ φᾶρός τε χιτῶνά τε, εἵματ' ἰδοῦσα
 Καλὰ, τὰ ῥ' αὐτὴ τεύξε σὺν ἀμφιπόλοισι γυναιξίν· 235
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτῇ·
 Τίς; πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;

λήθειν, *to make to forget*, and its derivatives and compounds, are, like μνήσθαι and λανθάνεσθαι, construed with a genitive. Comp. Matth. Gr. Gr. §. 347.

222. Φαινομένηφιν. Comp. Z. 31.

223. Ὡς κ' ἐμέ. *That you may conduct me, unhappy man that I am, to my own country.* The future and first aor. of βαίνω and its compounds are used in a transitive signification in the poets and Ionic writers. Comp. Matth. Gr. Gr. §. 226.

224. Ἰδόντα με καὶ λίποι. *Even life may leave me after I have seen,* &c. Comp. Æschylus, Agam. 547.

227. Κατὰ μοῖραν. *Suitably, properly.* The opposite of this is παρὰ μοῖραν, *unsuitably.*

229. Κακκείοντες. Epic and poet. for κατακείοντες, from the desidera-

tive κατακείω, *I wish to lie down.*

232. Ἀπεκόσμεον. *Removed.* Ἀποκοσμεῖν properly signifies *to take away and set in order* banqueting utensils. Ἐντεα signifies *warlike implements, arms.* Hence ἔντεα δαιτὸς, *the implements, or utensils, of a feast, banqueting-vessels, tables, &c.* The Latin *arma* is used in the same manner. Comp. Virgil, Æn. I. 177.

234. Ἔγνων γὰρ φᾶρος. Comp. Z. 214.

235. Τὰ ῥ' αὐτῇ. *Because she herself had made them, with the assistance of, &c.* Comp. Iliad A. 113. and Hoo-geveen on ἄρα and ῥα.

237. Εἰρήσομαι αὐτῇ. Seager on Viger, p. 60. renders αὐτῇ in this passage, *apart, familiarly,* comparing Odyss. Γ. 19. 327. Ξ. 331. T. 288.

238. Τίς; πόθεν εἰς ἀνδρῶν; "Quid

Οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 240
 Ἀργαλέον, βασίλεια, διηνεκέως ἀγορεύσαι
 Κῆδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίῳνες·
 Τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἧδ' ἐμεταλλᾶς.
 Ὡγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλὶ κείται,
 Ἐνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ, 245
 Ναίει εὐπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
 Μίσγεται, οὔτε θεῶν, οὔτε θνητῶν ἀνθρώπων.
 Ἄλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων
 Οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῇτι κεραυνῷ
 Ζεὺς ἔλσας ἐκέασσε μέσφ' ἐνὶ οἴνοπι πόντῳ. 250
 Ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθον ἐσθλοὶ ἐταῖροι·
 Αὐτὰρ ἐγὼ, τρόπιν ἀγκὰς ἐλὼν νεὸς ἀμφιελίσσης,
 Ἐννήμαρ φερόμην· δεκάτη δέ με νυκτὶ μελαίνῃ

veniat quæram, quisque, quibusque locis," Ovid, Trist. III. 12. 34.

239. Οὐ δὴ φῆς. *Do you not indeed say, you came hither wandering over the ocean?* Comp. vss. 152. 223, seqq. Others translate: *Surely you do not say, &c.*

241. Ἀργαλέον, βασίλεια. "Infandum, regina, jubes renovare dolorem," Virgil, Æn. II. 3.—Διηνεκέως. Ion. for διηνεκῶς, *in a connected order from the beginning, uninterruptedly,* i.e. all without omission. Compare Odyss. Δ. 836.

244. Ὡγυγίη. Comp. Z. 172.

245. Ἀτλαντος θυγάτηρ. Homer here calls Calypso *the daughter of Atlas*; hence she is named *Atlantis* by Tibullus, IV. 1. 77. Hesiod. Theog. 259. makes her the daughter of Oceanus and Thetis; but Apollodorus, I. 2. 6. says of Nereus and Doris.

246. Δεινὴ θεός. Comp. vs. 41.

247. Μίσγεται. *Has intercourse.* Comp. Z. 205. 241.

248. Ἐφέστιον ἤγαγε. *Led me a*

guest to her hearth. Scholiast: ἐπὶ τὴν οἰκίαν αὐτῆς ἐπιξενωθησόμενον.

249. Ἀργῇτι κεραυνῷ. *With brilliant thunderbolt, i.e. with thunderbolt attended by vivid lightning.* Comp. Aristoph. Av. 1747. Æschyl. Prom. 958. "Celerrimo fulmine." Schaufelb. Comp. Iliad Θ. 133. Virgil, Æn. I. 41. V. 319.

250. Ἐλσας. By sync. for ἐλάσας, *having struck*, from ἐλαύνω. Others derive it from εἴλω, (ἐλλω, ἔλω,) in the sense of *to cause to roll, or wheel.* Comp. Odyss. E. 132.

251. Ἀπέφθιθον. An epic aorist, or imperfect with aoristic force. Some edd. have ἀπέφθιθεν, as in Odyss. Ψ. 331. for ἀπεφθίθησαν.

252. Τρόπιν ἀγκὰς ἐλὼν. *Having seized the keel in my arms.* Scholiast: τρόπιν· τὸ κατώτατον μέρος τῆς νεὸς, περὶ ὃ σχίζεται τὸ κύμα· ἢ τὸ μέσον τῆς νεὸς ξύλον.—Ἀγκάς. Adverbially; or κατὰ may be supplied.

253. Ἐννήμαρ φερόμην. *This pas-*

Νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ
 Ναίει εὐπλόκαμος, δεινὴ θεός· ἥ με λαβοῦσα, 255
 Ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν, ἡδὲ ἔφασκεν
 Θήσειν ἀθάνατον καὶ ἀγήραον ἡματα πάντα·
 Ἄλλ' ἐμὸν οὔποτε θυμὸν ἐνὶ στήθεσιν ἔπειθεν.
 Ἐνθα μὲν ἐπτάετες μένον ἔμπεδον, εἵματα δ' αἰεὶ
 Δάκρυσι δεύεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψὼ. 260
 Ἄλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθεν,
 Καὶ τότε δὴ με κέλευσεν ἐποτρύνουσα νέεσθαι,
 Ζηνὸς ὑπ' ἀγγελίης, ἥ καὶ νόος ἐτράπετ' αὐτῆς.
 Πέμπε δ' ἐπὶ σχεδὴς πολυδέσμον· πολλὰ δ' ἔδωκεν,
 Σίτον καὶ μέθυ ἡδύ· καὶ ἄμβροτα εἵματα ἔσεν· 265
 Οὖρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.
 Ἐπτά δὲ καὶ δέκα μὲν πλέον ἡματα ποντοπορεύων,
 Ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιδόντα
 Γαίης ὑμετέρης· γήθησε δέ μοι φίλον ἦτορ,
 Δυσμόρῳ· ἥ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἴζυι 270
 Πολλῇ, τὴν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων·

sage occurs nearly in the same words, Odyss. M. 447, seqq. where the Scholiast observes, that we must not call into question this length of endurance, in consequence of what Minerva says Odyss. Y. 47. Comp. Longinus, IX. 14.

256. Ἐνδυκέως. Poet. for ἐνδυκῶς: treated me kindly.

257. Θήσειν ἀθάνατον. That she would make me immortal.

259. Ἐνθα μὲν ἐπτάετες. Comp. Ovid, ex Ponto, V. 10. 13.

260. Δεύεσκον. Ion. for ἔδενον.

261. Ἄλλ' ὅτε δὴ. This is often followed by καὶ τότε δὴ, as *sed posteaquam* in Latin is by its correlative *tum vero*. Comp. Iliad A. 493, seqq. Virgil, Æn. XI. 631. Viger, VIII. 5. —Ἐπιπλόμενον. By sync. for ἐπιπελόμενον. Comp. Thiersch, Gr. Gr.

§. 232. 116.

264. Ἐπὶ σχεδὴς. On a raft secured with many chains. Comp. Thucyd. VI. 2. Herod. IV. 87.

267. Ἐπτά δὲ καὶ δέκα. "Tres adeo incertos cæca caligine soles Erramus pelago," Virgil, Æn. III. 203.

268. Ὀκτωκαιδεκάτῃ. "Quarto terra die primum se attollere tandem Visa; aperire procul montes ac volvere fumum," Virgil, Æn. III. 205.

270. Ἐμελλον ἔτι. For the periphrastic future composed of μέλλω and an infinitive, see Matth. Gr. Gr. §. 498. d.—Οἴζυι. In substantives in υς, the vowels υῖ of the dative often coalesce into one syllable. Compare Iliad II. 526. Odyss. Θ. 253. Matth. Gr. Gr. §. obs. 4. Thiersch, Gr. Gr. §. 191. 25.

Ὅς μοι ἐφορμήσας ἀνέμους, κατέδησε κέλευθα,
 Ὄρινεν δὲ θάλασσαν ἀθέσφατον· οὐδέ τι κῦμα
 Εἶα ἐπὶ σχεδὴς ἀδινὰ στενάχοντα φέρεσθαι.
 Τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἔγωγε 275
 Νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
 Ὑμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.
 Ἐνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
 Πέτρης πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπέϊ χώρῳ·
 Ἄλλ' ἀναχασσάμενος νῆχον πάλιν, ἕως ἐπῆλθον 280
 Ἐς ποταμὸν, τῇ δὴ μοι εἰσατο χῶρος ἄριστος,
 Λεῖος πετράων· καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
 Ἐκ δ' ἔπεσον θυμηγερέων· ἐπὶ δ' ἀμβροσίῃ νύξ
 Ἦλυθ'· ἐγὼ δ' ἀπάνευθε Διίπετέος ποταμοῖο
 Ἐκβὰς ἐν θάμνοισι κατέδραθον· ἀμφὶ δὲ φύλλα 285

272. Ὅς μοι ἐφορμήσας. Who, exciting the winds against me, impeded my course. Hence all impediments, which interrupt a journey, are called ὀδοῦ δέματα.

274. Ἀδινά. A neuter plural taken as an adverb: exceedingly, incessantly.

275. Τὴν μὲν ἔπειτα. Supply σχεδὴν. Comp. Odyss. E. 369, seq.

276. Διέτμαγον. The second aor. of the epic verb διατρέμω, formed from the perfect of διατέμνω. Comp. Matth. Gr. Gr. §. 252.

278. Ἐνθα κέ μ' ἐκβαίνοντα. There the wave would have forced me violently, as I was coming out, upon the shore, dashing me against huge rocks and an unpleasant landing-place, but I swam back, i.e. if I had not swam back, &c. Comp. Thiersch, Gr. Gr. §. 164. 5. 168. 10, note.

280. Ἐως ἐπῆλθον. According to Hermann, Elem. Doct. Metr. p. 37. ed. Glasg. ἕως is pronounced as a trochee here and in Odyss. Δ. 90. 120. E. 365. 424. &c. "Quibus in locis omnibus non potest dubitari, quin

poëta alteram formam, εἰως, sed ultima correpta, usurpaverit; ut proinde scribendum sit εἰος, si, ut in ceteris solitum est, scribendo exprimenda est pronuntiatio." Barnes conjectured ἕως ἐπῆλθον. Comp. Clarke and Thiersch, Gr. Gr. §. 334. 3. a.

281. Τῇ δὴ μοι. Where at length, &c. Comp. Viger, VIII. 5.

282. Λεῖος πετράων. Smooth from rocks—free from rocks.

283. Ἐκ δ' ἔπεσον. Eustathius: ἔξω ἔπεσον τῆς θαλάσσης, ἀψύχου τινὸς δίκην.—Θυμηγερέων. Recovering my spirits. "I fainted by the flood." Pope. Scholiast: λειποψυχῶν, ἡ συλλαμβάνων, καὶ συνάγων καὶ ἀνακτώμενος τὴν ψυχὴν.

284. Διίπετέος ποταμοῖο. Rivers are said to owe their origin to Jupiter, as the mythological representative of the æther, and the upper regions of the atmosphere. Comp. Odyss. Δ. 477.

285. Κατέδραθον. For κατέδαρθον, second aor. of καταδάρθω. Comp. Matth. Gr. Gr. §. 229.

Ἦφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.
 Ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,
 Εὐδὸν παννύχιος καὶ ἐπ' ἡῷ καὶ μέσον ἡμαρ·
 Δύσετό τ' ἡέλιος, καί με γλυκὺς ὕπνος ἀνῆκεν.
 Ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς
 Παιζούσας, ἐν δ' αὐτῇ ἦν εἰκυῖα θεῆσιν.
 Τὴν ἰκέτευσ' ἢ δ' οὔτι νοήματος ἡμβροτεν ἐσθλοῦ,
 Ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
 Ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.
 Ἦ μοι σίτον ἔδωκεν ἄλις ἢ δ' αἶθοπα οἶνον,
 Καὶ λουστ' ἐν ποταμῷ, καί μοι τάδε εἶματ' ἔδωκεν.
 Ταῦτά τοι, ἀχνύμενός περ, ἀληθείην κατέλεξα.
 Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο, φώνησέν τε·
 Ξεῖν', ἦτοι μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησεν

288. Εὐδὸν παννύχιος. "Dormiebam tota nocte usque ad auroram et meridiem, et sol, scil. dum dormiebam occidit, ac dulcis somnus scil. (ut per se intelligitur) medio die me reliquit." Löwe. Adjectives marking a time and derived from substantives, or adverbs, are used adverbially, and agree with the subject of the verb. The Latin *hesternus* is sometimes used in the same manner. Comp. Matth. Gr. Gr. §. 446. 8.

289. Δύσετο. Δείλετο, a conjecture of Aristarchus, is defended by Buttmann, Lexilog. II. p. 192, seqq.

290. Τεῆς. Comp. Matth. Gr. Gr. §. 149. Maïttaire de Dial. p. 265.

292. Ἦ δ' οὔτι νοήματος. And she was by no means wanting in a noble disposition. Ἠμβροτεν is an epic form for ἡμαρτον, second aor. of ἀμαρτάνω. This verb properly signifies to miss one's aim, or object; and is usually construed with a genitive.

293. Νεώτερον ἀντιάσαντα. Eustathius: ἐχρῆν εἰπεῖν, νεωτέραν ἀντιάσαντα. Comp. Thiersch, Gr. Gr.

§. 334. 3. e.

294. Νεώτεροι ἀφραδέουσιν. Cicero de Senec. c. 6. "Temeritas est videlicet florentis ætatis; prudentia senectutis." Comp. Iliad Γ. 108. Ψ. 589. seqq.

295. Σίτον ἄλις. Here Homer uses ἄλις as indeclinable in the same case with the substantive. It is usually construed with a genitive. Comp. Eurip. Hec. 282. Matth. Gr. Gr. §. 355. d.

296. Καὶ λουστ' ἐν ποταμῷ. "Et lavandi copiam fecit," &c. Ernesti. Comp. Z. 218, seqq.

297. Ἀχνύμενός περ. "Quamquam animus meminisse horret luctuque refugit," Virgil, Æn. II. 12. Pope gives this a different turn:

"This is the truth: and oh, ye Powers on high!

Forbid that want should sink me to a lie."

299. Ἦτοι μὲν τοῦτό γε. In truth, this at least my daughter has not considered properly.

Παῖς ἐμῇ, οὐνεκά σ' οὔτι μετ' ἀμφιπόλοισι γυναιξὶν
 Ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρῶτην ἰκέτευσας.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 Ἦρως, μή μοι τοῦνεκ' ἀμύμονα νείκεε κούρην·
 Ἦ μὲν γάρ με κέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·
 Ἄλλ' ἐγὼ οὐκ ἔθελον, δείσας, αἰσχυνόμενός τε,
 Μήπως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
 Δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φύλ' ἀνθρώπων.
 Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο, φώνησέν τε·
 Ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
 Μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἵσιμα πάντα.
 Αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων!
 Τοῖος ἐὼν, οἷός ἐσσι, τά τε φρονέων, ἄ, τ' ἐγὼ περ,
 Παιδὰ τ' ἐμὴν ἐχέμεν, καὶ ἐμὸς γαμβρὸς καλέεσθαι,
 Αὐθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην,
 Εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὔτις ἐρύξει
 Φαίηκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο!

301. Ἦς ἡμέτερον. Supply οἶκον. Comp. Schaefer on Bos Ellips. v. οἶκος, Matth. Gr. Gr. §. 489. — Σὺ δ' ἄρα. Because you supplicated her first. Compare Z. 329. Iliad A. 113. Clarke explains ἄρα by "ut dixisti."

303. Μὴ μοι τοῦνεκα. Comp. Z. 199.
 304. Ἦ μὲν γάρ με. Here Ulysses is guilty of a falsehood, which some of the commentators endeavour to defend, on the score of the *mendacium officiosum*. Comp. Z. 262, seqq.

307. Δύσζηλοι γάρ τ' εἰμὲν. "Nota poëtæ prudentiam. Ulysses non quidem Alcinoium vocat *suspiciosum*, verum se involvit, dicens: *Nos homines suspiciosa gens sumus*." Barn. Comp. Hesiod, Ἔργ. I. 193.

309. Οὐ μοι τοιοῦτον. For the use of an infinitive after adjectives, see Matth. Gr. Gr. §. 533. 3.

311. Αἱ γάρ. When εἰ expresses a wish, it is construed with an optative

mood, except in the case of the verb ὤφελον. When therefore it is joined with an infinitive, either ὤφελον, or the optative of ἐθέλω, must be supplied.

313. Ἐχέμεν. For ἔχειν θέλοις. According to the Scholiast, this offer is made to try the veracity of Ulysses. Had he accepted it, he would have been deemed an impostor: for it is not conceivable that he should reject the union with Calypso, and immediately after embrace the offer of Alcinoius. But Eustathius refers it to the manners and customs of remote antiquity.

315. Εἴ κ' ἐθέλων. If you will willingly remain. For εἰ the poets use αἱ κεν, αἱ κε, or εἴ κε. See Seager on Viger, p. 59. and Viger, VIII. 6.

316. Μὴ τοῦτο φίλον. A formula for μὴ τοῦτο θεὸς τελέσειε—God forbid!

Πομπήν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,
 Αὔριον· ἐς τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω
 Λέξεις· οἱ δ' ἐλώωσι γαλήνην, ὅφρ' ἂν ἴκηαι
 Πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν· 320
 Εἵπερ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εὐβοίης,
 Τὴν περ τηλοτάτῳ φάσ' ἔμμεναι, οἳ μιν ἴδοντο
 Λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
 Ἦγον, ἐποψόμενον Τιτυδὸν, Γαιήϊον υἱόν·
 Καὶ μὲν οἱ ἐνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325

317. Πομπήν. Comp. vss. 191. 193.

318. Ἐς τῆμος. "Eo usque; ad tunc." Schaufelb. — Δεδμημένος. Comp. Z. 2.

319. Λέξεις. Thou shalt lie; from the epic form λέχομαι. Comp. Buttmann's Lexil. in λέγω. — Οἱ δ' ἐλώωσι. And these will quietly, &c. Eustathius: τὸ γαλήνην ἀντὶ τοῦ γαληνῶς. The Latin translators say: "remigabunt per tranquillum."

321. Μάλα πολλόν. Very much farther than Eubœa. Comp. Thiersch, Gr. Gr. §. 298. 9. "Eubœa is an island of Greece, in the Ægean sea, near Bœotia, now called Negroponte. Eubœa, as Eustathius observes, is really far distant from Corcyra, the country of the Phæacians: but Alcinous makes it still more distant, by placing it in another part of the world, and describing it as one of the Fortunate Islands: for in the fourth book, Rhadamanthus is said to inhabit the Elysian Fields. Alcinous therefore endeavours to make it believed that his isle is near those fields, by asserting that Rhadamanthus made use of Phæacian vessels in his voyage to Tityus." Pope.

323. Ὅτε τε. "Ubi videlicet." Clarke. — Ῥαδάμανθυν. Rhadamanthus was a native of Crete, son of Jupiter and Europa, and brother of

Minos and Sarpedon. He is said to have been expelled from Crete by his brothers, to have settled in Bœotia, and there to have married Alcmena, the mother of Hercules, after the death of Amphitryon. He is mentioned as the first lawgiver. On account of his justice the poets have made him judge of the infernal regions.

324. Ἐποψόμενον Τιτυόν. To visit Tityus, to endeavour to reclaim him from his evil habits, and bring him over to a more virtuous disposition. Tityus was son of Jupiter by Elara, whom Jupiter, through fear of Juno, concealed under the earth, where she bore him. Hence he was said to be the son of the earth. He was a person of great impiety. He offered violence to Latona; for which reason Apollo shot him with his arrows. Others say Jupiter struck him with lightning, and sent him to the infernal regions, where vultures are continually devouring his liver, which grows as fast as they consume it. Homer in this place makes the residence of Tityus in Eubœa; but all the other ancients agree that he dwelt in the country of Phocis. There he had a temple and was worshipped. There also was his tomb, according to Pausanias.

Ἥματι τῷ αὐτῷ, καὶ ἀπὴνυσαν οἴκαδ' ὀπίσσω.
 Εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν, ὅσσον ἄρισται
 Νῆες ἐμαί, καὶ κούροι ἀναρρίπτειν ἄλα πηδῶ.
 Ὡς φάτο· γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς·
 Εὐχόμενος δ' ἄρα εἶπεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν· 330
 Ζεῦ πάτερ, αἶθ', ὅσα εἶπε, τελευτήσκειν ἅπαντα
 Ἀλκίνοος! τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν
 Ἄσβεστον κλέος εἶη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισιν 335
 Δέμνι ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
 Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 Χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 Αἱ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι.
 Αὐτὰρ ἐπεὶ στορέσαν πυκινὸν λέχος ἐγκονέουσai, 340
 Ὀτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·
 Ὅρσο κέων, ὦ ξεῖνε· πεποιήται δέ τοι εὐνή.

326. Ἥματι τῷ αὐτῷ. On the same day. Comp. vs. 55. Matth. Gr. Gr. §. 266.

327. Εἰδήσεις. Comp. Z. 257.

328. Πηδῶ. With the blade of the oar. In Didot's edition, Paris 1840, it is translated gubernaculo. Scholiast: νῦν οὐ πηδαλίω, οὐ γὰρ ἔχουσι πηδάλια, ἀλλὰ κώπαις, παρὰ τὸ πλεῖν τὴν θάλασσαν. Πηδὸς γὰρ, εἶδος ξύλου· ἢ τῷ πλάτει τῆς κώπης.

331. Ζεῦ πάτερ. "Ulysses makes no reply directly to the obliging proposition which the king made concerning his daughter. A refusal might have been disadvantageous to his present circumstances; yet an answer is implied in this prayer, which shows the impatience he has to return to his country, and the gratitude he feels for his promises to effect it: and consequently it discovers that he has no intention of settling with his

daughter among the Phæacians." Dacier.

333. Πατρίδ' ἰκοίμην. Comp. Z. 114.

336. Δέμνια. Comp. Z. 20. — Αἰθούσῃ. Αἶθουσα was properly a porch, or portico, built on pillars in front of the house, generally exposed to the east, so as to admit the solar rays: whence the derivation from αἶθω, splendere facio. It also signifies the place where strangers slept, which was surrounded by a portico. Compare vs. 345.

340. Στορέσαν. Δι' ἀμφίπολοι. — Πυκινόν. "Videtur sic dici lectus ligneus, cui imponuntur deinde molliora." Schaufelb.

342. Ὅρσο κέων. Rise, and go to rest. Κέω, I will lie down, is an epic form of κείμαι. It is usually written κείω. Comp. Odyss. ε. 532. T. 340. Matth. Gr. Gr. §. 240.

Ὡς φάν' τῷ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι.
 Ὡς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
 Τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ.
 Ἀλκίνοος δ' ἄρα λέκτο μυχῶ δόμου ὑψηλοῖο·
 Πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

345

344. Καθεῦδε. Comp. Z. 1.

345. Τρητοῖς. *Well-made*: literally, *perforated*. This epithet alludes to the ancient method of constructing furniture, by means of auger-holes and wooden pegs. Comp. Odyss. A. 440. Γ. 399. Iliad Γ. 448. — Ὑπ' αἰθούσῃ. The αἴθουσα, or *strangers' bed-chamber*, is here styled

ἐριδούπος from the circumstance of its being encircled with a portico, and its consequent reflection of sounds. Compare Iliad Z. 243, and Ω. 323. Scholiast on Odyss. Γ. 399: Μεγάλους ἤχους ἀποτελούσῃ διὰ τοὺς ἀνέμους.

346. Λέκτο. Comp. vs. 319.

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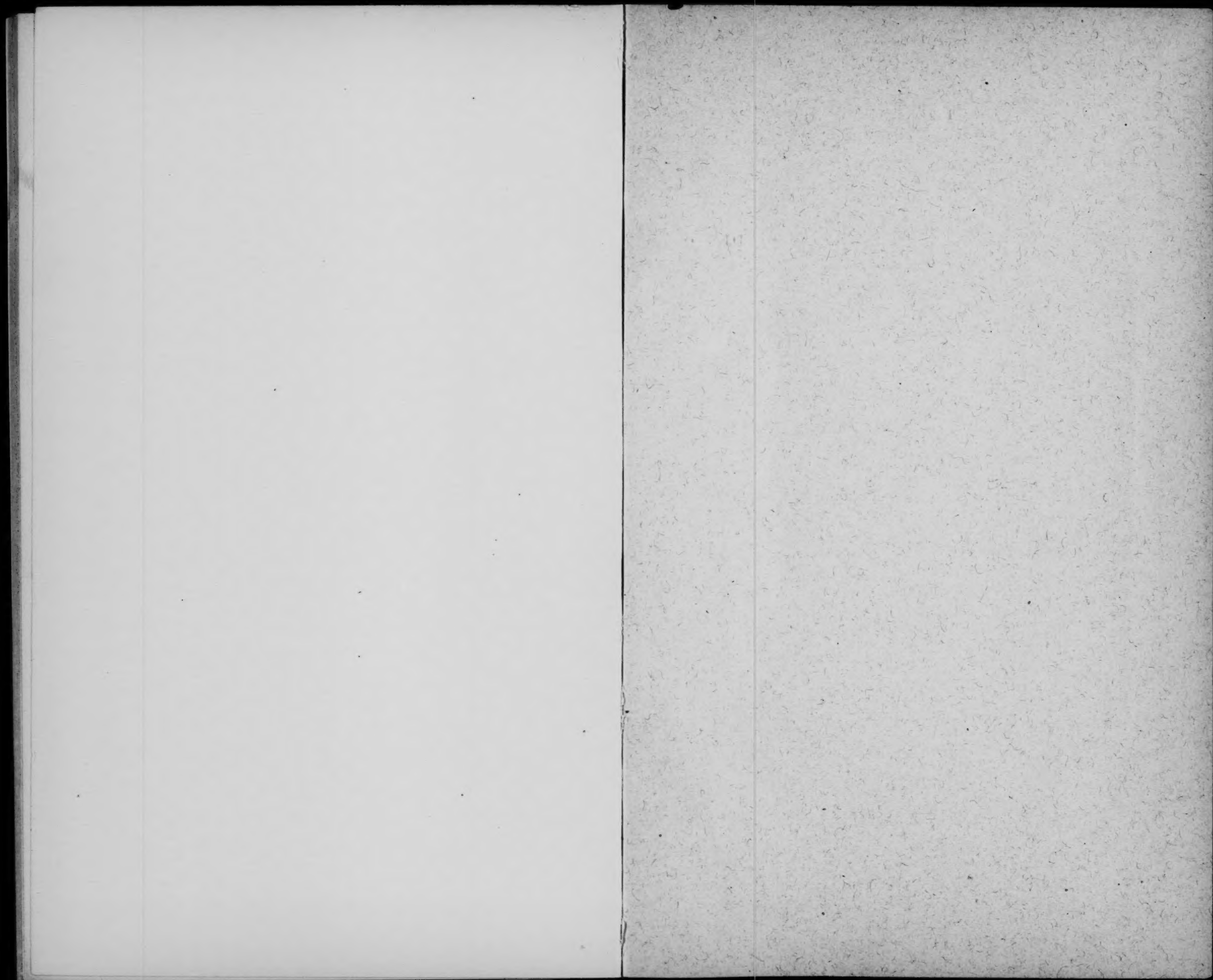
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